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SELECTIONS.

The Slave-Trade in Egypt.

Letter of Dr. Madden to Mehemet Ali.

Alexandria, September 6, 1840.

May it please your Highness—On the 4th September last I had the honor to lay before your highness an address from the delegates of the Anti-Slavery Convention, recently held in London, expressive of the gratification it afforded that body to learn that your highness, in your late expedition into Africa, had prohibited the crime of man-stealing, and the practice of paying the Egyptian troops stationed in Dongola, Sennaar, and Cordofan, in slaves, a practice which, on the part of your authorities, had hitherto been pursued without let or hinderance.

The communication I had the honor to lay before your highness further expressed an ardent hope that the slave trade, in every place that is subject to your authority, would be entirely prohibited, and the great evil of slavery itself ultimately abolished.

These sentiments and wishes, may it please your highness, are well deserving of consideration, and, even on account of the character of those who have expressed them, are worthy of attention.

The persons who composed that convention (some 400 individuals) were men delegated by bodies of great moral weight and influence in every quarter of the globe, to represent their enlightened and benevolent opinions in that assembly.

They were not selected for the sake of their rank or wealth, but on account of their worth and intelligence, their devotion to the cause of civil, personal, and religious liberty, and the boldness of their maintenance of the interests of humanity wherever they were assailed.

The illustrious man who signed that address, the venerable Clarkson, one whose name is familiar to men's ears in Europe and America as that of an old and faithful friend of the good cause of justice and humanity, is now an aged man, full of years, whom the people of his own country revere and honor, and whose title to the best of all renown is based on the bloodless triumphs of benevolence, on the heroism of his patience and his perseverance in this cause, and the singleness of purpose and simplicity of heart with which he has labored in its service for upwards of fifty years.

The signing of this paper on the part of the venerable man, whose earthly career is now fast drawing to its close, is probably the last public act of his long and useful life: and, subscribed as it is to the expression of sentiments of respect and gratitude for your highness, it may surely be said, without disparagement to the loftiest station or the highest fame, that the greatest of living men might add new lustre to their renown by evincing in their attachment to this cause, and the service rendered to it, that they merited the distinction of receiving from a body of men so justly entitled to respect a similar communication, and one bearing the signature of Thomas Clarkson.

Deputed by that body to communicate these sentiments to your highness, the best token I can give of being in some slight degree deserving of their confidence, is by addressing your highness plainly and unreservedly, without fear or forgetfulness of your authority, or any feeling of distrust in the disposition of your highness to hear the truth, and likewise by distinctly pointing out the glaring evils of this nefarious traffic in human beings, so extensively carried on by your people; and by respectfully but frankly stating to your highness, that the single measure taken at Fezaghan for the repression of this crime on the part of your authorities is utterly insufficient to meet an evil of such magnitude as this.

On the occasion of my presenting the address of the anti-slavery convention to your highness, I observed with feelings of unfeigned satisfaction the interest your highness evidently took in the question of the abolition of the slave trade, and I fully understand that your highness is persuaded of the necessity that exists for the total suppression of it.

While this trade, however, continues (as I am sorry to find it does) to be a source of revenue to your highness, it is in vain to talk of its suppression at Sennaar. I find for each slave sold in the bazaars of Cairo and Alexandria a tax is paid to your highness of one dollar, and on the exportation of each slave another dollar. Independently of these duties levied by your highness on the sale of men, there is a direct pemission sold to every gellab to exercise his vile calling, and become a member of the company of slave-dealers, in the same way that the various classes of artizans, bakers, butchers, shoemakers, &c. in Cairo and Alexandria are licensed, and obtain the privileges of a monopoly in the exercise of their respective callings—a license which is called essendof, and is given to the gellabs as to any other company legally sanctioned by your highness. It unfortunately happens that it is not in Egypt only, but at Constantinople, and at Smyrna likewise, that this trade in human beings is turned to the account of government, and that a revenue is derived from it. A tax of two-and-a-half per cent. is levied by the Sultan on the sale of every slave, or one para in the piastre of the price of each, on the payment of which tax a paper, called the "penjik," or license, is given to the gellab, and is regarded as evidence of the legality of the sale. Your highness must therefore feel that any application to the mufti at Constantinople, to obtain his consent to the change in the law which I have heard recently suggested, would be preposterous, while the Grand Seignior protects the trade and derives revenue from it.

But I grieve to say that, on inquiring into the nature and extent of the measures which your highness is desirous should be taken to stop this traffic on the part of your officers, nothing whatever has been yet done to give effect to the orders issued for its prevention.

The gratulations of the convention, therefore, on this subject, must apply to the good intentions of your highness towards this cause, and hereafter I earnestly trust it shall be to the effective measures taken to promote its objects in your country that the felicitations of the anti-slavery body shall have to refer.

Since I had the honor of conversing with your highness on this subject, I have visited the slave-markets of Alexandria and Cairo—the former frequently. I have also anxiously inquired into the truth of the reports we have received in England of the cessation of the slave-hunts on the part of your people in the upper country, and consequently of the limitation of slavery, and the hinderance of the trade in slaves.

I have made these inquiries of persons worthy of confidence, of persons who have even recently returned from Sennaar—of those who had actually accompanied your troops in the African slave-hunts; and, expecting to find the trade impeded, the imports diminished, and the markets depressed, I was grieved to find these markets thronged with slaves as heretofore, every notion of decency outraged, as of old, in the centre of your cities; the women in these stalls, in many instances, exposed to the public gaze in a state of nudity, or exhibited to the purchaser with a scanty covering around the loins, or a greasy rug hanging about their shoulders—the unfortunate creatures still subjected to the same cattle-like treatment, to the same exposure and examination of ther persons; and moreover, on the authority of the slave-traders themselves, the continuance of the "hunts," and the extension of the ravages of the Egyptian plunderers, on the borders of Abyssinia, still going on.

It was with great surprise that I discovered that the export of negro slaves from Alexandria to Constantinople and Smyrna was still carried on, under the protection of European flags; that one "cargo" of human beings, only a few weeks ago, had been shipped on board an Austrian vessel for Smyrna, and that fraudulent declarations had been allowed to be made, in which the slaves were described as the "servants" of the shipper.

And with no less wonder have I learned that, within the last twelve months, two slave-hunts have been conducted with all the regularity and parade of a large military movement, and not only were connived at, but were actually aided and abetted by the authorities of your highness at Sennaar and its neighboring districts.

An opinion, notwithstanding, had of late become prevalent in England that you had taken such measures for the ultimate abolition of the slave-trade as had already sensibly affected slavery itself, or at least diminished the supply on which that system mainly depended for its continuance. It can hardly be imagined how much error has been disseminated on this subject, amongst a class of persons not much accustomed to be deceived by the apologists of those who sanction slavery, or to give to its terrors the blandishments of an under-stated account of its enormities, and a very exaggerated one of the steps that have been taken for their prevention. Nor will your highness be able very readily to comprehend the extent of our credulity, when you consider only for a moment the crowded state of the slave-markets of Alexandria and Cairo. At the present time there are nearly 200 women and children exposed for sale in the slave-markets of Cairo, and upwards of 100 in that of Alexandria. On the 30th of August, 1840, the following were the numbers in the slave-market of Cairo:—

Abyssinian	women,	17
Ditto	boys,	9
Negro	women,	75
Ditto	boys,	90
		191

These returns were obtained from one of the principal gellabs of the slave-market of Cairo; and the following from the general book of registry, kept by the same person, of all the slaves brought from the upper country in the year ending the 31st of August, 1840:—

Abyssinian	women,	1700
Ditto	children,	120
Negro	women,	3000
Ditto	children,	270
		5090
Eunuchs,		400
Negro-men of different countries, not brought down to the markets of Cairo and Alexandria, and sold in Sennaar, Darfour, &c.		5000
		10,490

So that the number of negroes captured by your people, in the different slave-hunts during the year ending the 31st of August, 1840, exceeded 10,000!

Now I have positive information, that a large portion of this number were captured by marauding parties, composed chiefly of your soldiers, and consisting of so many as a thousand persons on a single occasion, coming from Sennaar so recently even as 1839; nay, more, that your troops were paid even so lately with the slaves taken in one of these expeditions. My informant, a German naturalist, who was at that period in the service of your highness, and who accompanied your troops on these expeditions, has given me the details at large, and of their fidelity there cannot be the slightest doubt, corroborated as they are by the evidence of other Europeans still in your employment.

This state of things, may it please your highness, and the atrocious mode in which these unfortunate countries are ravaged by your Egyptian and Nubian subjects, the people of England will learn with extreme regret, and the members of the British and Foreign Anti-Slavery Society will lament to find that one solitary act of justice to the negro race, performed by your highness in your expedition to Fezaghan—namely, the liberation of the slaves who were brought to you at that place, and the verbal prohibition of the slave-hunts issued to your officers on that occasion, so far as regarded the payment of your troops with the stolen men—has produced no beneficial effects, and has not been followed up by any other measures of *bona fide* efficacy, that are calculated or intended to put a stop to this abominable trade.

The members of the convention will hear with surprise that at Cartoon, in the vicinity of Sennaar, a French *soi-disant* consular agent, not regularly appointed, but for some years past permitted to retain the title and to exercise the authority he assumed, a man of infamous character—nevertheless recently decorated with the cross of the legion of honor—of the name Vessier, is not only deeply engaged in this odious traffic, but has for some years past been the proprietor of an establishment for the reception and "storage" of slaves, on the plan of "the breeding farms" of Virginia, kept up for the purpose of supplying the Egyptian market with slave children of a tender age. It will be a matter of deep regret, as well as of surprise to that body, to learn that such a miscreant should be suffered to settle in a place under your authority, and that after a formal complaint preferred by the Duke of Wurtemburg to the consul general of the French nation at Alexandria, detailing the enormities of this man in the prosecution of his odious trade, he should still be permitted not only to remain under French protection, but be considered a fit person to be recommended to the especial favor of his sovereign, for a mark of distinction that commonly is, or ought to be, the reward of merit. It may not have reached the ears of your highness, that other foreigners of the same nation were associated with this person in his infamous pursuits; that a Frenchman of the name of Tirant, a physician by profession, till lately living at Cartoon, and who recently resided at Sennaar, was embarked in the same trade, and had attempted the introduction into that place of the practice of making eunuchs, in conjunction with his friend Mons. Vessier, the chevalier of the legion of honor, the slave-dealer of Cartoon.

Your highness was pleased to inform me that the great impediment to the suppression of this trade, or the restriction of slavery itself, was the sanction which the latter received from the law and religion of the land; and therefore, to effect any change, it would be necessary to go to Constantinople, and obtain the concurrence of the head of the religion and the law in any measure that should be proposed for the abolition of slavery, or the trade in slaves.

The fact, I am perfectly aware, is not to be denied, that slavery as it existed of old in the form of domestic servitude, is recognized by the law; but your highness must be well aware that the barbarous wars which are made on the people of Africa for the purpose of obtaining slaves—the perfidy that is practised in entrapping the unwary natives—the violence that is employed in seizing on their defenceless women and children—the murders that are committed in the surprisal of their villages, and the burning of their habitations, the starving of their people into terms of submission where they have resisted the marauders, the violation of their women, the capture of the young and the robust, the slaughter of the old and the infirm, the burning of their dwellings, the wasting of their lands—in short, that this savage warfare, and the atrocities that follow in its train, are nowhere prescribed or sanctioned by your law.

It would be a calumny to assert that the religion which is founded on that law is chargeable with the crimes that are committed by the wretches who follow this felonious trade. This trade, may it please your highness, is at variance with every law, human and divine, and the wickedness of it being unknown to the giver of your law, the system that has arisen from it and exists only by its continuance, cannot be considered as that kind of servitude that was tolerated by him, and which had for its object the disposal of prisoners captured in wars undertaken for an aim very different from that of the slave-hunts of Sennaar.

It cannot be denied that it is in the power of your highness to prohibit the crime of stealing men on the part of your people, and the introduction of this species of plunder into the countries over which you rule. A governor without power to enforce its laws, or authority, without the will to curb the violence of lawless men, or protect the weak and the defenceless from their hands, hardly deserves to be respected, and it is hardly to be desired that it should stand.

This evil has been permitted to exist too long for the character of Egyptian civilization. Lesser evils, whose removal was surrounded with greater difficulties, have been encountered and overcome by Mehemet Ali. One of the greatest calamities that the world has experienced during the last three centuries, is that modern barbarity of subsidizing savage nations to wage wars with one another for the purpose of making slaves. This recent edition of ravaging defenceless nations for an object so unjust and wicked as that of making human beings objects of sale and barter no law can sanction, and no prince can be excused in the sight of God and man who tolerates it on any plea of political or pecuniary advantage.

How, then, may I ask your highness, can it be said that such a trade is lawful, carried on as it is by means of wars that are not just nor necessary, and that the state of the men thus stolen and sold into bondage is so sacred that it cannot be touched, nor even remotely affected, without going to Constantinople, and first asking permission of the mufti to effect some change!

It would be in vain to tell the people of England that the slave trade was to be tolerated in Egypt on the ground of its legality. That plea can only be admitted for its continuance by those who are utterly ignorant of Mohammedan law. It would not be believed that a prince who has the power to triumph over the deepest rooted prejudices of his people, to carry his victorious armies into distant countries, to oppose successfully the greatest obstacles that can be thrown in the way of the accomplishment of his political designs, had not the means at his command of abolishing this trade, and putting an end to the evil practices that have grown out of it.

Amongst these, perhaps, the most barbarous of all is still tolerated, and even encouraged by your highness—the cruel, sanguinary, and most atrocious practice of mutilating men for the purpose of enhancing their value in the market; and, to the disgrace of Egypt, this country still continues to be the only part of the Ottoman empire where it exists.

The civilization of Egypt, may it please your highness, so long as this disgraceful crime is tolerated by your functionaries, and sanctioned by your highness' purchase and employment of the stolen men thus mutilated, for the especial service of your private dwellings—it will be in vain to boast of.

It will be said the only country where this barbarous custom exists, is that which is under the rule of Mehemet Ali. This crime, that is attended with such peril to life, such frightful suffering, such degradation to its victims, is too disgraceful to be permitted in Stamboul; the infamy of it is unknown in Smyrna; in any other part of the dominions of the Sultan it would not be endured; it is only in Egypt that it is suffered, and only there that its profits are a source of revenue to the authorities of the place. In Europe indeed to be told that the barbarous custom is not to be abolished while Mehemet Ali rules over the land? For nearly five and thirty years he has been its ruler, and he has suffered this evil to exist, and when he is told of the scandal its existence is to his government, is he to entrench the barbarity behind the protection of the law, and say, "You must go to Constantinople, because slavery has the sanction of the law"!

Is a custom like this, that slays its hundreds of human creatures every year, that degrades the miserable beings who survive its sufferings in the eyes of their fellow-men, that is sanguinary in its operation, and brutalizing in its influence on the perpetrators of it, to be considered not only a part, but a necessary consequence, of that slavery that has the sanction of law!

If the sanction that is accorded to slavery were to extend to such a crime as this, what a weapon would be placed in the hands of those who were hostile to that law, or whose opinions were regulated by another code!

It is not, please your highness, from the experience of others I speak of this barbarous practice and its effects.—In the year 1826, I was an eye-witness of them at the village of Zawee el Deir, in the district of Siout. The mortality of the unfortunate children who undergo the operation, by the admission of the wretches who live by the performance of it, was such as could only be created by persons who have visited the place, and heard the detail of its horrors from the murderous operators themselves.

In the course of fourteen years I find that matters have undergone no change at this place. One of the most devoted of the servants of your highness, Clot Bey, in his recent work on Egypt, states that the practice continues as heretofore, that not much above one fourth part of the children who undergo this operation survive it, and that the number of eunuchs that are made every year is about 300. Some opinion may then be formed of the waste of life that takes place, of the hundreds it is necessary to kill, to have the number that is here given of the survivors of it.

There may be some exaggeration in the account of the mortality given by Clot Bey, but it is still great enough to justify the use of the term 'murderous,' in speaking of this operation. The number of eunuchs made at this place is, however, underrated by him; in the last year the number amounted to four hundred. It is to be borne in mind, that the persons on whom this cruelty is practised are children from the age of six to twelve, and the price for which they are sold varies from one hundred to two hundred dollars.

The operation is performed under circumstances most unfavorable to the safety of those who undergo it. It is performed by ignorant, brutal, and unfeeling men. It is one of the most serious nature than it is generally understood to be. The barbarous application of heated oil, is the medication employed to prevent immediate death from hæmorrhage; and the after treatment, the cruel practice of throwing the unfortunate child on his face in the hot sand, and piling up about his loins, and then keeping him immoveably fixed in that position for 30 or 40 hours, undergoing torments that cannot be described.

These things, may it please your highness, are done in Egypt.

They are done by Egyptians!

They are done on poor helpless children!

And you are the ruler of the land!

What civilization has reached that land where such savage crimes are committed with impunity?—where they are encouraged by the highest officers of the state, who are compelled by their station to follow the example of your highness, and to surround their doors with a retinue of mutilated men!

In conclusion, may it please your highness, I would beg leave to recall the facts to which I have endeavored to direct your attention.

1. At the expiration of nearly fifteen years I have visited Egypt for the second time, and I find slavery and the trade in slaves unchanged in their character, and unrestrained by any measures of your highness adopted for their suppression.

2. I find the slave markets glutted with negro women and children as heretofore.

3. I find the exportation of slaves from Alexandria for Turkey, on board European vessels, carried on openly at the present time.

4. I find the prices of slaves actually lowered by the increase of the numbers brought down to Alexandria and Cairo, and those slaves, children and women, selling from 600 piastres to 1,500 a-head, or from six pounds sterling to fifteen pounds each.

5. I find the slave hunts are carried on by your people, and even by your soldiers, as usual, and the only prohibition that has been issued, is one given in the presence of certain European consuls at Fezaghan, that never has been carried into effect.

6. I find the same evils arising from this nefarious trade, and the same barbarous monopoly in mutilated beings permitted as heretofore, and even encouraged by your authorities in Upper Egypt.

In the meantime, the spirit of reform is said to be moving over the land; we are told the enlightened views of your highness are directed to the removal of all abuses. Those in the administration of the property of the mosques, which for ages had been protected even by the law itself, were got rid of by your highness without the trouble and inconvenience of going to Constantinople, and the sanction of the law itself was set aside to enable your highness to turn these funds to an account more useful to the state.

But when the grand abuse of all is approached, and the outrages are pointed out that are committed on humanity by the subjects of your highness—when the barbarous traffic in the flesh and blood of human beings like ourselves is brought before you—when the question is not one of rents and revenue, of beans and cotton, but one of flesh and blood, of life and liberty, of duty and of justice, the advocate of the negro must be sent to Constantinople to confer with the mufti about the propriety of any change, because the veneration of your highness for the law is such as to extend even to the shadow of it, under which slavery so tranquilly reposes in those countries that are subject to you.

Your highness did not deem it necessary, when you recently established the national guard at Cairo, to send to the mufti at Stamboul (the head of the religion) to consult him on the investiture of the Skeik el Islam of El Masr (or the chief of the law at Cairo) with the military rank and dignity of a general, and yet the law and the religion had made this man their minister, and the exigency of the times made this minister your soldier. Here the law and the custom of ages were opposed to the change, but the wants of the state, and the will of Mehemet Ali, required that it should be made.

The same will I would fain see exerted in effecting another change, and one that would give the death-blow in Egypt to the crime of stealing men, and retaining these stolen men in slavery. I cannot allow myself to believe this will is wanting on the part of your highness. Other matters, unfortunately considered of greater moment and more immediate political importance, have turned away the attention of your highness from this subject, and afforded you but a single opportunity of manifesting a desire to repress the enormities of this traffic on the part of your military commanders at Fezaghan.

That lesson has been lost for want of repetition. It is not a sudden impulse of generosity, or a single effort of benevolence, that is sufficient to encounter and overcome in evil of such magnitude as that of slavery in any of its forms, but a series of energetic measures, wisely devised and resolutely directed to the abolition of it.

It is idle to pretend that, because slaves are not purchased in Egypt for the purpose of employment in prædial labor, and are treated with a degree of humanity little known in Christian countries where slavery prevails, the suppression of the slave trade is not to be desired.

At my recent interview with your highness, in speaking on this subject, you observed that the negroes were in a wretched and distracted state in their own country—that they were perpetually at war with one another, but that in Egypt they were well fed and kindly treated, and were far better off than in their own country; and yet they died by hundreds in the barracks, without any assignable cause after all.

Your highness adduced this fact as a proof of the great difficulty of civilizing the negroes—that after taking them from a state of savage warfare, and making soldiers of them in Egypt, (therefore civilizing them,) they pined away, and they died by hundreds. The civilization, may it please your highness, that is estimated by the advantage of converting an untutored savage into an Egyptian soldier, I do not understand.

As to the negroes being better fed and more humanely treated than in other countries, the injury that was done to them in tearing them from their country surely must have been very great, when so many hundreds of them perished, as you state, without any apparent cause.

The cause of this mortality, may it please your highness, is very intelligible to persons who are well acquainted with the miseries which this traffic is productive of; to those who have some practical knowledge of the sufferings of the negro newly fallen into slavery—of the silent stupor—of the anguish which comes over his mind—of the ties of nature that are broken by his capture—of the throbbings of the heart for house and home of the poor wretch who has been torn from the country (however barbarous it may be) which gave him birth—of the wearing down of his strength and spirits the farther he goes, and the more strongly that he feels "he drags at each remove a lengthening chain."

To assign a cause for this mortality, it is necessary, may it please your highness, to have seen how soon the strongest man sinks under the sense of slavery—how speedily his energies of mind and body are weighed down by it, and how suddenly and silently he pines away in that sickness of the heart which has no hope, except in death.

No matter, however bland and lenient that slavery may be which separates a man from kith and kin—from the place where those nearest and dearest to him lived and died—where the "shieks" and the chiefs of his tribe are buried, and (your highness can well appreciate the force of that local attachment, amounting almost to a religious veneration for the spot) where, perhaps, the bones of his father and mother are likewise laid—you cannot compensate this man for the wrongs he has suffered, except by the restoration of that liberty of which he has been robbed.

But it matters very little, may it please your highness, to the people of Africa, whose country is ravaged, how the captives are treated who are carried away by the Egyptian gellabs." Whatever the treatment may be in Egypt, the ravagery of the war in Africa is all the same. The plants are hunted like wild beasts; their fields are wasted, their villages destroyed, and the defenceless people continually exposed to the marauding attacks of the subjects of your highness.

It, previously to the sale of the slaves in Cairo and Alandria, nothing that takes place on board the slave-ships of other countries, or in the route of the slave "coffles" in their march across the desert to the coast, can exceed the barbarity with which the gellabs, or slave-traders of Nubia and Egypt, treat the unfortunate captives which they carry from the great emporiums of slavery, Dongola, Darfour, Cartoon, Camomel, and Cordofan.

From their route to Egypt, the wretched slaves are huddled together in small boats on the Nile, in the same way that the wretched negroes are crowded in one dense mass of human beings, jaded and cast down on board the Spanish slave-ships.* It would be idle to expatiate on the sufferings of these creatures during the voyage, or on the hardships they endured in the previous journey over land.

Suffice it to say, on the authority of persons who have very recently even accompanied your soldiers in the slave-hunting expeditions from Sennaar, and have returned disgusted from them, that nothing can exceed the barbarity of the usage which the captured negroes experience at the hand of the "gellabs."

I still, with a confident hope in the justice and generosity of your highness, I look forward to the success of this application to your highness, and I most earnestly declare that the sufferings it details may reach your heart. And in the name of humanity itself I appeal to you, on behalf of the poor natives of Africa, whose country your people have hitherto desolated and robbed of its inhabitants, not only with impunity, but even with the sanction of your highness's officers in these distant provinces.

For the grievous wrongs that have been inflicted on the people, the promptest reparation is due to Africa: and, permit me to add, the debt is one which, in justice to yourself, your highness cannot leave unpaid. When that good work which was commenced at Fezaghan, by the liberation of the slaves that were brought before you, shall be accomplished, as I pray it will be by the immediate emancipation of every captive that is brought into your country, the blessings of the poor strangers who have been so cruelly oppressed, and are at length destined to be delivered by you from their sufferings, will then plead for a benediction on your highness's head, and endeavored to do that which was "just and equal to all men."

Such, may it please your highness,

is the humble prayer of

Your highness most ob't serv't,

R. R. MADDEN.

To his highness Mehemet Ali Pacha,
Viceroy of Egypt, Alexandria.

* In the month of December last, three boats of the above description on the Nile, laden with slaves, were seen by Mr. Vesier, an English traveller. This gentleman, on whose authority the fullest reliance may be placed, estimates the number on board of each at 150.

From the Dublin Freeman's Journal.

American Slavery.

Mr. John O'Connell alluded, at the last meeting of the Repeal Association, to the fact of the greater portion of the tobacco consumed by the people of Ireland being the produce of slave labor; and we had great pleasure in hearing the honorable member—after detailing some of the horrible atrocities perpetrated by the American slave owners—call upon his fellow countrymen to renounce the use of an article obtained at the expense of blood, and which may be truly said to be 'watered by the tears and anguished by the sighs of groaning wretches.' We trust and hope—now that the Irish people have been made aware of the cruelties to which the cultivation of this noxious weed subjects the unfortunate negroes of the southern States—that a feeling of indignation sufficiently strong to lead to its disuse will take possession of the public mind, and that the men who are seeking for the restoration of national rights at home, will be among the first to strike at the root of the abominable system which recognises and confesses the right of property in human beings so bad. An excellent letter on the subject, from the pen of our philanthropic fellow-citizen, Mr. James Haughton, will be found in another part of this morning's paper.

Letter to the Irish People,

On use of articles produced by the labor of slaves, particularly tobacco.

I am induced on the present occasion to address a few words to my countrymen, by a conversation which I had lately with a few of them among the humbler classes of society, the subject of the use of tobacco. The persons I allude to expressed such an anxious desire, and begged of me so earnestly to give the people some information relative to the introduction of that article and some other things in general use, which are produced by slave labor in America, as some of the West India Islands, that I feel induced to thus give public expression to some ideas that have occurred to my mind since I was in London, in June last, at the Anti-Slavery Convention. It affords me peculiar pleasure that I am urged on by men of humble rank to call the attention of all classes of society to the important topic which I have alluded—*to the use of articles which are the produce of slave labor.* I feel myself quite incompetent to do justice to this great subject, but I venture to bring it before the minds of my countrymen, in the hope that some gifted individuals, some persons more acquited with the subject than I am, may come forward and devote their talents to this holy cause. I shall not therefore enlarge on the question at present, but shall merely touch it, and leave it with the public for further consideration and the discussion of its merits. My object is to take at the root of slavery by urging the propriety of giving up the use of all articles which are produced by slave labor, that is, by the labor of men, women and children to be bought and sold like cattle, and who are compelled to work by the whip. Tobacco is one of these articles and as it is a mere useless luxury, I feel a conviction amounting almost to a certainty, in my mind, that my countrymen will at once give up its use, and relinquish my gratification it may afford them, when they are informed that it is cultivated by slaves, such as I have above described—by men, and women too, who are their fellow creatures, created by the same gracious God, with similar feelings, and having the same high hopes of a glorious immortality—when they are informed that these beings are held as we hold cattle, by white men who pay them no wages, and who frequently flog them in such an inhuman manner, that it is literally true that their blood mingles with the tobacco, rice, and cotton which they toil to raise for our gratification. My countrymen and friends, you will not, I hope, continue to feed the plundering white man, who, while he is acting in this unjust and savage manner, dares to call himself a Christian—by supplying him with the means to continue his hellish traffic in the bone and sinews of his brother, and to live in luxury on the unrequited and coerced toil of his victim. You support this wicked system by the use of tobacco; it is at best useless luxury. I believe it to be injurious to man's health; but, at all events, give it up, cast it from you with loathing and disgust, so long as it is saturated with blood. If it be an innocent luxury, which I do not believe it is, let us have it by innocent and lawful means; let the American and Cuban planters set their brethren free, let them by them fair wages for their labor; then, and then only, can we consent to deal with them, if we would keep a 'conscience void of offence towards God and man.' We must push forward the great and glorious work of universal emancipation; it has received a fresh impulse, and our labor must not cease until the work is accomplished. I said that I was urged to write this address by a few individuals of humble rank, and that this circumstance afforded me peculiar pleasure: it does so, because it assures me that my countrymen have, within a short period of time, made great progress in religious and moral feeling. In this simple circumstance I behold some of the glorious results of the temperance reformation, which first made them rational, then reflecting, and now, I trust, benevolent human beings. If I am permitted, I shall, in a future letter state my opinions relative to the use of cotton and endeavor to show that, by encouraging the use of linen instead, we would confer a benefit on our own country, and assist in destroying the hideous vice of slavery in America. I shall conclude for the present by stating that my hopes of success depend more on the co-operation of the poor than of the rich. I behold the former coming forward in hundreds of thousands to shake off the vice of drunkenness; such a noble determination on their part assures me that they will relinquish willingly another bad habit, when they are informed that the sacrifice will evince their sympathy for their black brethren who are held in cruel bondage. That the rich may also awaken and become zealous in the cause of humanity, is the sincere prayer of my heart. In any case, the work of human improvement must go forward. Like the seed which has lain dormant within the rock, but which opens into life after the slumber of ages when it is placed in a congenial soil, and called into being under the genial influence of heaven, so the germ of humanity in our hearts, called into activity by the cheering beams of charity and benevolence, will spread its branches over the earth. Let all who believe God hasten to usher in this blessed day. The press will lend its powerful assistance in breaking the chains of slavery, and letting the oppressed go free.

It is hoped that all persons who approve of the foregoing sentiments, will give them as much publicity as possible. It is all to diffuse good principles, both through the press and by means of social intercourse.

JAMES HAUGHTON.

Dub, Oct. 1840.

From the Philanthropist.

The Black Code of Ohio.

This week we devote a large portion of our paper to an exposition of the Black Code of Ohio. Most of what follows we wrote in the winter of 1838-9, but it will not be out of place now, when all eyes are directed to the Assembly in hopes of a reform in our legislation.

Degeneracy.

This is the year eighteen hundred and forty. That religion, which breathes peace on earth and good will to man, and commands us to do unto others as we would they should do unto us, made its advent nearly nineteen centuries ago. The blessings imparted by its presence, who can tell? Despotism has been smitten by its power, and is now crumbling in decay. Civil liberty has sprung up in its footsteps. Under its influence slavery has ceased to exist in the British dependencies. France and every other nation, save our own, under the same influence, are about severing the chains on human limbs. In some of the states of this Union, the march of liberty has been steadily onward. Massachusetts, Vermont, and New York have protested against the gag-resolutions of Congress, and spread the broad ægis of a jury trial over the personal liberty of all within their borders. Sixty-four years ago, our fathers, moved by the free spirit of Christianity, solemnly proclaimed the grand doctrines of human rights. Thirty-eight years ago, the free settlers of Ohio, the framers of our Constitution, affirmed the same great doctrines, and fixed the brand of their reprobation forever on the spirit and practice of slavery.

Within a few years past, in full view of these glorious effects of Christianity, the sons of those settlers, the descendants of the revolutionary fathers; men, who call themselves christians; republicans, who scoff at the servile spirit and sentiments of *monarchies*; with the lights of Christianity beaming upon them, the voice of mercy pleading against them, their professions of superior devotion to freedom staring them in the face; spurning every feeling dear to our common humanity, forgetful of the contempt with which posterity will regard their memories; in violation of the constitution they were sworn to maintain; in disregard of the rights of the people they were sworn to protect; in contempt of the eternal, unchangeable principles of truth and justice, and in defiance of God—have bowed down before the demon of slavery, and, in obedience to its demands and the exactions of an iron prejudice, trodden upon the weak, forged chains for the best affections of the human heart, and enacted laws to uphold and perpetuate a stupendous system of violence, robbery and licentiousness.

Times before the Constitution.

Before the formation of our present constitution, under the territorial form of government, no distinction was ever recognised in Ohio, between the rights of white persons, and the rights of free colored persons, except in a single point. By a law of 1799, all but white persons were exempted, or rather excluded, from service in the militia. In all other respects, the rule of equality was universal. In the convention that framed our constitution, the question of depriving the colored people of the right of suffrage, gave rise to much discussion. At first, a majority of the members was in favor of continuing to them this right; for, on motion to insert a clause to secure this privilege to all males residing in the territory, the vote stood, *yeas*, 19; *nays*, 15—every member being present. "A motion to extend the same privilege to their descendants was lost by a vote of 17 to 16, one member being absent. On the third reading of the article, a motion was made to strike out the clause which had been previously inserted, extending this privilege to persons of color as above stated, which was carried by the casting vote of the president, on tie of all the members. On the question of striking out a clause which had been inserted, excluding them from giving testimony in courts of justice against white persons, it was carried in the affirmative, by a vote of seventeen to sixteen, one member absent."*

These votes of the Convention show how far the framers of the constitution intended to restrict the rights of colored people.

But the example of oppression had been set, and subsequent legislation gave evidence of its corrupting tendencies. The spirit of slavery demanded heavier impositions on the people of color, and the demand was obeyed. We here insert the two Acts of Ohio, in relation to "Blacks and Mulattoes," passed 1804 and 1807. Let every man, who has one sentiment of humanity or equity in his bosom, after the examination of these laws, say, whether they ought longer to remain on the statute book.

AN ACT to regulate Black and Mulatto persons.

Sec. 1. *Be it enacted by the General Assembly of the State of Ohio.* That from and after the first day of June next, no black or mulatto person shall be permitted to settle or reside in this State, unless he or she shall first produce a fair certificate from some court within the United States, of his or her actual freedom: which certificate shall be attested by the clerk of said court, and the seal thereof annexed thereto by the said clerk.

Sec. 2. That every black or mulatto person residing within this State, on or before the first day of June, one thousand eight hundred and four, shall enter his or her name together with the name or names of his or her children, in the clerk's office, in the county in which he, she or they reside, which shall be entered on record by said clerk; and thereafter the clerk's certificate of such record, shall be sufficient evidence of his, her or their freedom; and for every entry and certificate, the person obtaining the same shall pay to the clerk, twelve and a half cents: *Provided nevertheless*, that nothing in this act contained, shall bar the lawful claim to any black or mulatto person.

Sec. 3. That no person or persons residents of this State, shall be permitted to hire, or in any way employ, any black or mulatto person, unless such black or mulatto person shall have one of the certificates as aforesaid, under pain of forfeiting and paying any sum not less than ten, nor more than fifty dollars at the discretion of the court, for every such offence, and one half thereof for the use of the reformer, and the other half for the use of the State; and shall moreover pay to the owner, if any there be, of such black or mulatto person, the sum of fifty cents for every day, he, she or they shall in any wise employ, harbor or secrete such black or mulatto person; which sum or sums shall be recoverable before any court having cognizance thereof.

Sec. 4. That if any person or persons shall harbor or secrete any black or mulatto person, the property of any person whatever, or shall in any wise hinder or prevent the lawful owner or owners from retaking and possessing his or her black or mulatto servant or servants, he or they shall, upon conviction thereof, by indictment or information, be fined in any sum not less than ten, nor more than fifty dollars, at the discretion of the court: one half thereof for the use of the informer, and the other half for the use of the State.

Sec. 5. That every black or mulatto person who shall come to reside in this State, with such certificate as is required in the first section of this act, shall within two years, have the same recorded in the clerk's office, in the county in which he, or she means to reside, for which he or she shall pay to the clerk twelve and a half cents; and the clerk shall give him or her a certificate of such record.

Sec. 6. That in case any person or persons, his or their agent or agents, claiming any black or mulatto person or persons, that now are, or hereafter may be, in this State, may apply upon making satisfactory proof that such black or mulatto person or persons is the property of him or her who applies to any associate judge or justice of the peace within this State, the associate judge or justice is hereby empowered and, required by his precept, to direct the sheriff or constable to arrest such black or mulatto person or persons, and deliver the same, in the county or township where such officers shall reside, to the claimant or claimants or his or their agent or agents; for which service, the sheriff or constable shall receive such compensation as they are entitled to receive in other cases, for similar services.

Sec. 7. That any person or persons who shall attempt to remove, or shall remove from this State, or who shall aid and assist in removing contrary to the provisions of this act, any black or mulatto person or persons, without first proving as herein before directed, that he, she or they is, or are legally entitled to do so, shall, on conviction thereof before any court having cognizance of the same, forfeit and pay the sum of one thousand dollars; one half to the use of the informer, and the other half to the use of the State; to be recovered by action of debt, qui tam, or indictment; and shall moreover be liable to the action of the party injured.

ELIAS LANGHAM,
Speaker of the House of Representatives.

NATHANIEL MASSIE,
Speaker of the Senate.

January 5th, 1804.

AN ACT to amend the last named Act.

Sec. 1. *Be it enacted by the General Assembly of the State of Ohio*, That no negro or mulatto person shall be permitted to emigrate into, and settle within this State, unless such negro or mulatto person shall, within twenty days thereafter, enter into bond with two or more freehold sureties, in the penal sum of five hundred dollars, before the clerk of the court of common pleas of the county in which such negro or mulatto may wish to reside, (to be approved of by the clerk,) conditioned for the good behavior of such negro or mulatto, and moreover to pay for the support of such person, in case he, she or they shall thereafter be found within any township in this State, unable to support themselves; and if any negro or mulatto person shall emigrate into this State, and not comply with the provisions of this act, it shall be the duty of the overseers of the poor of the township where such negro or mulatto may be found, to remove immediately such black or mulatto person, in the same manner as is required in the case of paupers.

Sec. 2. That it shall be the duty of the clerk before whom such bond may be given as aforesaid, to file the same in his office,

The right of jury-trial is also witheld from them in precisely those cases where it is most needed—where their personal liberty is in hazard. The slaveholder may lay his hand upon any person of color within our borders, drag him before an irresponsible magistrate, who, on such evidence as shall satisfy his mind, may consign the wretched victim to perpetual slavery.

THE BLACK LAW.

But, the worst act remains yet to be noticed—an act which has conferred on Ohio a detestable pre-eminence among the free States, in abject subservience to the Slave-Power—an act, on which though passed not quite two years since, the people of Ohio have already set the seal of their condemnation, by returning to the Assembly this year, of the seventy-eight members who voted for it—ONLY FIVE,—we mean the BLACK ACT. We give it an insertion once more in our paper, praying that the next record we shall have to make concerning it may be—"REPEALED"

PASSED AT THE SESSION OF 1838-39.

(No. 19.)

AN ACT

Relating to Fugitives from Labor or Service from other States.

Whereas, the second section of the fourth article of the Constitution of the U. S. declares that "no person held to service or labor in one State under the laws thereof, escaping into another, shall in consequence of any law or regulation therein be discharged from such service or labor, but shall be delivered upon claim of the party to whom such service or labor may be due." And whereas, the laws now in force within the State of Ohio are wholly inadequate to the protection pledged by this provision of the constitution to the southern States of this Union. And whereas, it is the duty of those who reap the largest measure of benefits conferred by the constitution to recognise to their full extent the obligations which that instrument imposes. And whereas, it is the deliberate conviction of this General Assembly that the constitution can only be sustained as it was framed by a spirit of just compromise,—therefore,

Sec. 1. Be it enacted by the General Assembly of the State of Ohio, That when any person held to labor or service in any of the United States, under the laws thereof, shall escape into this State, the person to whom such labor or service is due, his or her agent and attorney is hereby authorized to apply to any judge of any court of record in this State, or to any justice of the peace, or to the mayor of any city or town corporate, who, on such application, supported by the oath or affirmation of such claimant, his or her agent or attorney, that said fugitive has escaped from his or her service, or from the service of a person for whom he is agent or attorney, and which oath or affirmation shall be reduced to writing, and shall specify the name and place of residence of the person to whom such labor is due, and also the name and supposed age of such fugitive, with a pertinent description of his or her person, shall issue his warrant under his hand and seal, and directed to the sheriff or constable of any county in this State, authorizing and directing said sheriff or constable to seize and arrest the said fugitive who shall be named in the said warrant; and in case the said fugitive shall be arrested in the county in which said warrant may be issued, to bring him or her before some judge of a court of record of this State residing within such county, or in case the said fugitive shall be arrested in any other county than the county in which the warrant may be issued, then to take him or her before some judge of a court of record of this State, residing in the county in which such arrest is made: *Provided, however*, That no such warrant shall be returned before any officer residing out of the county in which the same may have been issued, unless the official character of the judge or justice issuing the same shall be duly authenticated by the seal and certificate of the clerk of the Supreme Court or court of Common Pleas; and if issued by a mayor of any city or town corporate, the official character of said mayor shall be duly authenticated under the seal of said city or town corporate which said warrant shall be in the form and to the effect following, that is to say:

The State of Ohio county, ss.

To any sheriff or constable of the State of Ohio—greeting:—

This is to authorize and require you to seize and arrest the body of sworn or affirmed to be the slave or servant (as the case may be) of [of] the State of

and in case such arrest be made in this county, to bring such persons so arrested forthwith before some judge of a court of record of this State residing within this county; or in case such arrest be made in any other county in this State, then to take said person so arrested before some judge of a court of record of this State, residing within the county in which such arrest may be made to be dealt with as the law directs

To which warrant shall be annexed a copy of the oath or affirmation herein before specified: *Provided*, That no such arrest shall be made by any sheriff or constable of this State without the limits of his own proper county: by virtue of which warrant, the said fugitive named therein shall be arrested by the officer to whom it is directed, in any county in this State.

Sec. 2. The said person so claimed as fugitive, when so arrested shall be brought before the officer as directed in the first section of this act, and the said claimant, his or her agent or attorney, having first given security for the costs, and having proven to the satisfaction of such officer, that the person so seized and arrested doth under the laws of the State from which he or she fled, owe service or labor to the person claiming him or her, it shall be the duty of such judge to give a certificate thereof, to such claimant, his or her agent or attorney, which shall be sufficient authority for the removal of such fugitive under the provisions of this act, unless the official character of the officer giving the same, he duly authenticated according to the provisions of this act, in relation to the issuing of warrants.

Sec. 3. If any person or persons shall, knowingly, prevent such sheriff or constable from arresting such fugitive from labor or service aforesaid, or shall wilfully obstruct or hinder such sheriff or constable in making such arrest; or shall knowingly and wilfully hinder or obstruct any claimant, his or her agent or attorney, having the certificate provided for in the 2d section of this act, in removal of such fugitive to the State from which he or she fled; or shall rescue or aid and abet in the rescue of such fugitive from such sheriff, constable, claimant, agent, or attorney; or if two or more persons shall assemble together with intent to abstract, hinder or interrupt such sheriff or constable in arresting such fugitive, or with intent to obstruct, hinder or interrupt such claimant, agent or attorney having the certificate aforesaid, in the removal of such fugitive to the State from which he or she fled, and shall make any movement or preparations therefor, every person so offending shall, upon conviction thereof, by indictment, be fined in any sum not exceeding five hundred dollars or be imprisoned in the jail of the county, not exceeding sixty days at the discretion of the court; and shall, moreover, be liable in action at the suit of the persons claiming such labor or service.

Sec. 4. That when the said fugitive shall be brought before the judge agreeably to the provisions of this act, on the return of the warrant, if the claimant, his or her agent or attorney, shall not be prepared for trial, and shall make oath or affirmation that he or she does verily believe that the person so arrested is a fugitive from labor or service in another State, and that if allowed time he or she will be able to produce satisfactory evidence that the person so arrested does owe such labor or service, it shall be the duty of such judge to postpone the trial to such a time as he may deem reasonable, not exceeding sixty days; and in case of such postponement, it shall and may be lawful for such judge, unless the person so arrested shall enter into bond, with one or more sufficient securities to be approved of by such judge, in the penal sum of one thousand dollars to the person claiming the person so arrested as aforesaid, conditioned for his or her appearance on the day to which the trial shall be postponed, and that he or she will then and there abide the decision of the judge who shall try the case, to commit the party arrested to the jail of the county where the trial is pending there to be detained at the expense of the claimant, his agent or attorney, until the day set for trial by said judge; and in case the party arrested shall be committed to the jail of the county, the claimant, his or her agent or attorney shall pay down to said judge, for the use of the person entitled thereto the amount of the jail fees and sheriff's fees for keeping and providing for such person during the period that he or she shall be imprisoned as aforesaid; and the said judge shall in like manner give time not exceeding sixty days for the production of evidence on behalf of the party arrested, if he or she shall file an affidavit that he or she does not owe labor or service to the claimant, and that the affiant verily believes that he or she will be able to produce evidence to that effect: *Provided*, That the person so arrested shall give bond and security as aforesaid, in the penalty of one thousand dollars, and conditioned for his or her personal appearance at the time and place of trial, and that he or she will abide the decision of the judge who shall try the case; and on failure to give such bond and security, the party arrested shall be committed to the jail of the county, there to be detained until the time fixed for trial as aforesaid; and on the day appointed for the trial of such, if committed to jail shall be brought before said judge, or in case of his absence, sickness or inability to attend, before some other judge of a court of record of this State residing within such county, by the written order of such judge directed to the sheriff or jailor of the proper county, for final hearing and adjudication; and in case there shall be a breach of the condition of either of said bonds the claimant shall have a right of action thereon, and recover as in other cases; and on said trial either party shall be entitled to be heard by counsel, and shall have compulsory process to compel the attendance of witnesses.

Sec. 5. It shall be the duty of the said judge, at the time to which the case is postponed as aforesaid, to proceed to hear the parties, and if it shall be proven to his satisfaction that the party arrested does owe labor or service to the claimant, shall give such claimant, his or her agent or attorney, a certificate of that fact which shall be a sufficient authority for such claimant, his or her agent or attorney to remove such fugitive from the State; but no such certificate shall be deemed a sufficient authority for the removal of such fugitive unless the official character of the officer giving the same be duly authenticated according to the provisions of this act in relation to the issuing of warrants; and if the party thus arrested shall not appear according to the conditions of his or her bond, it shall be the duty of said judge to deliver the same to the claimant, his or her agent or attorney, to enable him or her to bring suit thereon.

Sec. 6. If any person or persons in this State shall counsel, advise, or entice any other person who by the laws of another State shall owe labor or service to any other person or persons, to leave, abandon, abscond or escape from the persons to whom such labor or service according to the laws of such other State is or may be due, or shall furnish money or conveyance of any kind, or any other facility, with intent and for the purpose of enabling such person owing labor or service as aforesaid to escape from or elude the claimant of such person owing labor or service as aforesaid, every person so offending shall upon conviction thereof by indictment, be fined in any sum not exceeding five hundred dollars, or be imprisoned in the jail of the county not exceeding five hundred dollars, or be imprisoned in the jail of the county not exceeding sixty days, at the discretion of the court; and shall moreover be liable in an action at the suit of the party injured.

Sec. 7. If any person shall falsely, fraudulently, and without proper authority, give to any other person, who by the laws of any other State shall owe labor or service to any person or persons; any certificate or other testimonial of emancipation, with the intent to defraud the person or persons to whom such labor or service may be due, knowing such person to owe labor or service as aforesaid, or shall harbor or conceal any such person owing labor or service as aforesaid, who may come into this State without the consent of the person or persons to whom such service or labor may be due, knowing such person to owe labor or service as aforesaid, every person so offending shall, upon conviction thereof by indictment, be fined in any sum not exceeding five hundred dollars, or be imprisoned in the jail of the county not exceeding sixty days at the discretion of the court; and shall moreover be liable in action at the suit of the party injured.

Sec. 8. Any sheriff, or constable, who shall execute any process directed and delivered to him under the provisions of this act, or any clerk of a court, or mayor, who shall authenticate any certificate or warrant under the provisions of this act, shall receive the same fees as are now allowed by law for similar services in other cases.

Sec. 9. It shall be the duty of all officers proceeding under this act to recognize, without proof, the existence of slavery or involuntary servitude, in the several States of this Union in which the same may exist or be recognized by law.

Sec. 10. If any person in any deposition or affidavit, or other oath or affirmation, taken pursuant to the provisions of this act, shall wilfully and corruptly depose, affirm, or declare, any matter to be the fact, knowing the same to be false, or shall in like manner deny any matter to be fact, knowing the same to be true, every person so offending shall be deemed guilty of perjury, and upon conviction thereof shall be imprisoned in the penitentiary, and kept at hard labor not more than seven, nor less than three years.

Sec. 11. If any person or persons shall in any manner attempt to carry out of the State, or knowingly be aiding in carrying out of this State, any persons, without first obtaining sufficient legal authority for so doing, according to the laws of this State or of the United States, every person so offending shall be deemed guilty of misdemeanor, and upon conviction thereof, shall be imprisoned in the penitentiary and kept at hard labor, not less than three, nor more than seven years.

Sec. 12 That the fourth section of an act to regulate black and mulatto persons, passed January 5th, 1804, and so much of the second section of the act to prevent kidnapping, passed February 15, 1821, as is inconsistent with the provisions of this act, be and the same is hereby repealed.

Sec. 13. That a trial and judgment under the act of Congress, entitled an act respecting fugitives from justice and persons escaping from the service of their masters, approved February 12, 1793, or a trial and judgment under the provisions of this act, shall be adjudged as a final bar to any subsequent proceeding against such fugitive under the provisions of this act.

Sec. 14. This act to take effect from and after the first day of May next.

JAS. J. FARAN,
Speaker of the House of Representatives.
WILLIAM HAWKINS,
Speaker of the Senate.

February 26th, 1839.

From the Liberator.

Political Organization.

The following are Dr. Channing's views of the third political party movement, as expressed in his recent work on emancipation:

"Having spoken of the individual, I proceed to speak of the duties of the free States, in their political capacity, in regard to slavery; and these may be reduced to two heads, both of them negative. The first is, to abstain as rigidly from the use of political power against slavery in the States where it is established, as from exercising it against slavery in foreign communities. The second is, to free ourselves from all obligation to use the powers of the national or State governments in any manner whatever for the support of slavery.

The first duty is clear. In regard to slavery, the southern States stand on the ground of foreign communities.—They are not subject or responsible to us more than these. No State sovereignty can intermeddle with the institutions of another. We might as legitimately spread our legislation over the schools, churches, or persons of the South, as over their slaves. And in regard to the General Government, we know that it was not intended to confer any power, direct or indirect, on the free, over the slave States.—Any pretension to such power, on the part of the North, would have dissolved immediately the Convention which framed the Constitution. Any act of the free States, when assembled in Congress, for the abolition of slavery in other States, would be a violation of the national compact, and would be just cause of complaint.

On this account I cannot but regret the disposition of a part of our abolitionists to organize themselves into a political party. Were it indeed their simple purpose to free the North from all obligation to give support to slavery, I should agree with them in their end, though not in their means. By looking, as they do, to political organization, as a means of putting down the institution in other States, they lay themselves open to reproach. I know, indeed, that excellent men are engaged in this movement, and I acquit them of all disposition to transcend the limits of the federal constitution. But it is to be feared that they may construe this instrument too literally; that, forgetting its spirit, they may seek to use its powers for purposes very remote from its original design. Their failure is almost inevitable. By extending their agency beyond its true bounds, they insure its defeat in its legitimate sphere. By assuming a political character, they lose the reputation of honest enthusiasts, and come to be considered as hypocritical seekers after place and power. Should they, in opposition to all probability, become a formidable party, they would unite the slaveholding States as one man; and the South, always able when so united, to link with itself a party at the North, would rule the country as before.

No association, like the abolitionists, formed for a particular end, can, by becoming a political organization, rise to power. If it can contrive to perpetuate itself, it will provoke contempt by the disproportion of its means to its ends; but the probability is, that it will be swallowed up in the whirlpool of one or the other of the great national parties, from whose fury hardly any thing escapes. These mighty forces sweep all lesser political organizations before them. And these are to be robbed of their pernicious power, not by forming a third party, but by an increase of intelligence and virtue in the community, and by the silent flowing together of reflecting, upright, independent men, who will feel themselves bound to throw off the shackles of party; who will refuse any longer to neutralize their moral influence by coalition with the self-seeking, the hollow-hearted, and the double-tongued; whose bond of union will be the solemn purpose to speak the truth without adulteration, to adhere to the right without compromise, to support good measures and discountenance bad, come from what quarter they may, to be just to all parties, and to expose alike the corruptions of all. There are now among us good and true men enough to turn the balance on all great questions, would they but confide in principle, and be loyal to it in word and deed. Under their influence, newspapers might be established, in which men and measures of all parties would be tried without fear or favor by the moral, Christian law; and this revolution of the press would do more than all things for the political regeneration of the country. The people would learn from it, that whilst boasting of liberty, they are used as puppets and tools; that popular sovereignty, with all its paper bulwarks, is a show rather than a substance, as long as party despotism endures. It is by such a broad, generous improvement of society, that our present political organizations are to be put down, and not by a third party on a narrow basis, and which, instead of embracing all the interests of the country, confines itself to a single point.

I cannot but express again regret at the willingness of the abolitionists to rely on and pursue political power.—Their strength has always lain in the simplicity of their religious trust, in their confidence in Christian truth. Formerly, the hope sometimes crossed my mind, that, by enlarging their views and purifying their spirit, they would gradually become a religious community, founded on the recognition of God as the common equal Father of all mankind, on the recognition of Jesus Christ as having lived and died to unite himself and to baptize with his spirit every human soul, and on the recognition of the brotherhood of all the members of God's human family.—There are signs that Christians are tending, however slowly, toward a church, in which these great ideas of Christianity will be realized; in which a spiritual reverence for God, and for the human soul, will take place of the customary homage paid to outward distinctions; and in which our present narrow sects will be swallowed up. I thought, that I saw in the principles with which the abolitionists started, a struggling of the human mind toward this Christian union. It is truly a disappointment to see so many of their number becoming a political party, an association almost always corrupting, and most justly suspected on account of the sacrifices of truth, and honor, and moral independence, which it extorts even from well-disposed men. Their proper work is to act on all parties, to support each as far as it shall be true to human rights, to gather laborers for the good cause from all bodies, civil and religious, and to hold forth this cause as a universal interest, and not as the property or stepping stone of a narrow association.

I know that it is said, that nothing but this political action can put down slavery. Then slavery must continue; and if we faithfully do our part as Christians, we are not responsible for its continuance. We are not to feel as if we were bound to put it down by any and every means. We do not speak as Christians, when we say it slavery *must* and *shall* fall. Who are we, to dictate to Omnipotence! It has pleased the mysterious pidence of God, that terrible evils should be left to overdow the earth for ages. 'How long, O Lord!' has been the secret cry extorted from good men by the crimes the world, for six thousand years. On the philanthropist this age, the same sad burden is laid, and it cannot be raved. We must not feel, that were slavery destroyed, peace would be restored. As in our own souls the conquest one evil passion reveals to us new spiritual foes, so society, one great evil hides in its shadow others perhaps fearful, and its fall only summons us to new efforts for thedemption of the race.—We know indeed, that good is to uph over evil in this world; that 'Christ must reign, till shall put all enemies beneath his feet,' or until his Spirit all triumph over the spirit, oppressions, corruptions of the rld. Let us then work against all wrong, but with a ca, solemn earnestness, not with vehemence and tum. Let us work with deep reverence and filial trust towaGod, and not in the proud impetuosity of our own willsHappy the day, when such laborers shall be gathered by anward attraction into one church or brotherhood, whose lge, creed, spirit, shall be universal love. This will be thrue kingdom of God on earth, and its might will infnely transcend political power.

Another Lady in the Field.

The wife of Gen. Gaines, of the U. S. Armyas been lecturing with her husband in the Western State making her debut at the Mechanics' Institute in St. Los. The General, on one occasion, being fatigued, yieldthe floor to his wife, who continued the lecture ably and ently to the surprise and gratification of the assembly. The subject chosen for her remarks seems rather unbromne, and as many would say, *out of woman's sphere*, yt it was one in which her husband had been all his life ngaged, and with which she fully sympathized. The 'horors of war were graphically depicted, her remarks being rceved with animated cheers. The introductory observations were taken down by a short-hand writer, and are copied by us as follows, from the Cincinnatti Gazette:

The fact of a lady addressing a large audience, in a highly respectable and enlightened community, is, it ust be admitted, a novel and uncommon scene; and to the who know me, it is scarcely necessary to say, that I a quite inexperienced in the art of public speaking, and at my first attempt in that way, was made last week, in the Hall of the Mechanics' Institute, of this city. To somt may appear strange, that a lady should come forward inublic, and address a mixed audience, and give her sentints on a subject, in which, it cannot be supposed she has d any experience. Some, if not many of my own sex, m fancy that I am rather transgressing the boundaries strict *femaie reserediteix*, and that it is wrong in a lady speak in a public assembly. Were I alone and unprated, it would scarcely comport with that delicacy which emale ought always to cultivate and maintain; but who do it in the presence of my liege lord, to whom I am accntable for all my actions—and when it is on war, a sect in which he has all his life been interested and cerned, (and what wife can be blamed in taking a deep irest in the affairs of her husband?) I should think thaa jury selected from this highly respectable audience, ansome of them composed of even the most fastidious of my n sex, to try me for the act in which I am now engaged, n confident that the verdict would come in—acquitted. heers, cheers.)

I am not ignorant of the truth that a woman's pince is the domestic circle; or in the words of the immorMilton, 'She is to study household good, and good works ter husband to promote.' Hers are the calm pursuits and tle enjoyments of life; man's that of enterprise and actic Man is to fill a wide and busy theatre, on a contentic world, while woman is destined by her Maker to move a more peaceful sphere. But the circumstances in wh I am placed, make my appearance before you, this evng, unlike that in which most ladies are—I am united the who has been, in the language of Homer—(the Genertanding by her side)—'a soldier in his youth, and fough many battles;' and has been devoted, in no ordinary gree, to the service of his country. These facts, thenre all I need state, and as my husband is rather indisposec considered it my duty to lend my aid on the occasion.

'The head and front of my offending hath this extent. more.'

I need not tell this audience that my husbanas been engaged for many years in trying to convincthe high functionaries of our Government of the necessipt adopting a mode of national defence, in some degree cmensurate with the state of steam power, as it at pres exists; and therefore it is not to be wondered at, *small arm*, (tremendous cheering) that I also should have turl my attention a little to the subject of waraud of natio defence, as closely connected, without wasting your timny longer with the introductory remarks, I shall proceed n my few observations on the horrors of war.

From the Liberator.

Massachusetts Anti-Slavery Fair of 1840.

This seventh annual effort for the extensiof the principles of freedom has been, in the quantity goods contributed, the amount of the sales, the numbengaged in it from various parts of the country, the crowwho came to purchase, the heart-felt affection for eachier, and in the ardent devotedness and fidelity to the ca, the most encouraging and strengthening, the most brht and successful of all.

The Marlborough Hall presented a cheerright to the eyes of those who love our cause.

More than forty towns were active on thecasion in sending liberal donations of articles, and from it of them came in person, devoted friends of the cause, n and women who have felt that to spend and be spent the service of Freedom is gain unspeakable. A plar the Hall has been affixed to give at a glance to the alt friends, an idea of the arrangements on the occasion the head of the host stood Nantucket; unrivalled, wher in the profusion, beauty, or variety of her offeringCoral and shells, spermaceti castings, all manner of ricuilted and comfortable work, Sandwich Island manufures and curiosities, all arranged and managed with a te and exactitude that charmed every beholder. $450as the fair valuation of her donation to the cause. Nexame Roxbury and Salem, Haverhill and Lynn, and it will be difficult to say which presented the most attractifeatures of usefulness and beauty to the purchaser. Three different models of cottages, of beautiful architectu proportion and perfect finish, on a scale of a quarter of inch to a foot, were a great attraction toward the Lynnale, where, after, having admired the ornamental, the puaser found every variety of shoe and morocco work, exted with a neatness which secured constant custom. he highly finished work-baskets of Salem, the sparklinbead-work of Haverhill, the fur and silk work of Roury, added much to the beauty and receipts of the Fair. There was Hingham, with its woolen ware, and finely wrdit muslin; there was Duxbury, with its unrivalled needlcork; Foxborough and Wrentham, with their straw nufacture; Weymouth, with quilted silk bonnets and muags; and Abington with its supplies for the wardrobe. ncord and Lexington came with light hands and heavy pus. Their market had been made before they came, antheir funds were applied by their request to the Libertyell. Plymouth came in strength. $104 was the valion of its donation, and yet it had but just devoted $80 toe promulgation of anti-slavery principles at home. Ty are, indeed, abolitionists at Plymouth. Kingston waemoredly its liberality; iron castings of toys, utensilsfor dds' kitchens, tabourets, and a vast variety of art articles, tastefully arranged upon a Christmas tree, a shherd by with a flock of sheep, aprons, caps, frills withoumi, dew a crowd around its table. A variety of beautil artiles from Worcester and the neighboring towns, we likeuise displayed here. A box of butter from Mr. Cld, an of beet sugar candy from Mrs. Child, were swept cinstatly. Maple sugar candy was sent in from an unknow hand.

There was nothing intolerant here. Every sectand opinion, sex and color, united in this labor, an participted in the pleasure. Here for instance, was lenty of confectionary, jellies, meats, and gay dress. Those who bought them felt free to do so, knowing at they aly were reponsible, and that no one who disproved neal purchase, and holding themselves ready to ear everyargument in favor of Grahamism and agains superfluirs, which their more strict and abstemious nighbors might feel called to utter. These latter could supy and purchase useful and necessary articles only, and all enjoy he company and aid of their friends in the anti-slavry caus.

Physiological lectures, or sumptuary rebukewere given and received with equal good feeling. The rong union of heart upon the priciples of Freedom overca all secarian prejudice, and all narrow-minded intoiesce, and he overwhelming feeling was one of union for thextinction of slavery. However our heads may differ r hearts are one.

Here were no invidious distinctions. Tre float the mingled crosses of England and Scotland, a yonder tae insignia of New-York at the Massachusett Anti-Slavery Fair. Under the English banner is arrangthe valuable and valued present of Elizabeth Pease, to Boston and Lynn Woman's Societies. Abundant as v the supply, comprising several tea breakfast services, anvery variety of single article, it was eagerly sought anspecdily disposed of. There also were placed many ofe new styles of foreign articles, selected in various parts f Europe for the Fair, by Wendell and Ann Philips, Isaac Winslow and Abby Southwick.

The Book table was a great attraction, i the thanks of the friends are due to Amelia Opie, Dr. Anning, Anne Knight, and others, for valuable presents their works on the subject of slavery. The opportunityorded by the Fair for the introduction of anti-slavery pubations for the first time, to the attention of great numbr makes it a most valuable instrumentality in the cause By conversation, too, much was accomplished. The Lrty Bell, the friends who have contributed to its publicat will be glad to know, was entensively circulated. The thors' names are affixed to all the articles, except two; it the Massachusetts abolitionists will recognize the tor of the boybard of Connecticut, who, will be a poif he lives. For the other nameless article on the Lond Convention, methinks 'we do know the fine Roman ha.' 'Is it not by Lady Byron?' we are asked by all who ow of her interest in education, and her school of a hund children at her own expense, one of whom is made *more* welcome than the rest, because she would prove she 'mikes him not for his complexion, the shadowed livery o he burnished sun.' We cannot deny it to be from her, though we hold her request to publish it without her name as sacred, there being no time to request her to revoke it.

The Unitarian must have been satisfied with the Fair, and so must the lover of the beautiful in art. Soap and candles with bust and picture—artist-like sketches in pencil, and children's sleds and chairs—flower-seeds and potatoes, beautiful plants and turnips, warm bed clothing, and expensively wrought linen, combined together for the promotion of the cause. The jewelry of the friends who have renounced it for their own wearing, for the sake of the cause, was here presented for sale, and purchased by those who have not yet advanced to the position of renunciation. But anti-slavery principles exert a powerful influence! They make a pleasure of what works to the world a sacrifice. Like the old earl of Peterborough, after having done all that occurs to them, the true abolitionist says, 'Is there nothing else? I *love* renouncing.'

What a training are the Fairs, to the younger members of the cause! How are the co-operative faculties educated and improved! It is one of the greatest attainments of human beings to be able to help each other effectually; and in no place is the art to be learned as it is in the Massachusetts Anti-slavery Fair.

Among the curious articles which attracted much admiration, were a miniature sloop of war, presented by Mr. Grover, a jewel case and work box from Nantucket, valued at $25 each, Christmas bags and boxes, and musical workboxes.

The medal of the American Anti-Slavery Society, offered in Boston for the first time at the Fair, is most beautiful. The face is the emblematical vignette design of the Standard, liberty supported by religion, bearing the banner of the Society—'without compromise, without concealment.' On the tablet, borne by religion, are the words, 'the truth shall make you free.' Round the figures is the inscription—

'Immediate emancipation.'

'There are more than 2,500,000 slaves in the United States.'

'American Anti-Slavery Society instituted Dec. 1833.'

The reverse is a quotation from the document written by Mr. Garrison, and adopted by the founders of the American Society, as follows:

'Our measures shall be such only as the opposition of moral purity to moral corruption; the destruction of error by the potency of truth; the overthrow of prejudice by the power of love; and the abolition of slavery by the spirit of repentance.—*Vide Declaration of Sentiments.*'

Around this runs the inscription—

'Our object is the peaceful, speedy and total abolition of slavery. Our trust for victory is solely in God.'

The Hall was tastefully decorated with evergreen. In the centre, surrounded by Boston, Cambridgeport, New Bedford, Nantucket and Kingston, was placed a beautiful model of the Warwick vase, in moss, standing on what seemed a white marble slab, and relieved against the upper end of the Hall. The representatives of each town were grouped together under the old armorial bearings of its name, an arrangement which was of signal use in preventing mistake and confusion. Anti-slavery mottoes and scriptural injunctions spoke from the walls and tables. All the proceedings were in the spirit of the day, the memorable 22d of Dec. the 220th anniversary of the landing of the Pilgrims. Work-bags were executed in memorial of the occasion, bearing a copperplate engraving of the snowy reach of hills, which met the eyes of our progenitors as they landed. In the distance is seen the May-flower, and in the front are gathered the fathers, under a temporary shelter, which Massasoit is seen approaching. The Spenserian stanza beneath is from John Pierpont. [See our last page.]

Clevenger's fine bust of Garrison occupied the lower centre of the Hall. Against the first pillar stood the St. Catherine of Tiepolo. The graceful and sweet, though pensive expression of the countenance is in the highest style of art, and with the broad, strong shadow, and the depth of the back ground, are the conception and execution of a master.

The attendance of visitors was numerous and constant. Boston seemed pleased with the Fair, and showed it was so by the amount of its purchases. The hall was opened four days, and the receipts averaged $500 per day—in all, TWO THOUSAND AND ONE DOLLARS. It would be difficult to describe the satisfaction of the friends in making this gift of the season to the cause of freedom. It has been suffering for funds, and is so still. But it is a joyful thing to be able to pay the just dues of some of those who went into the field more than a year since, when the cause was attacked by sectarianism in the cloak of a dun, and appropriated every cent of the collections to the payment of the pledge to the American Society, thereby compelling those of its treacherous members who sought to make it the mere appendage of a pro-slavery church, to appear in their true position.

The whole movement, of which that Society is the central point, is less an organization than the symbol of righteousness and truth on the subject of Freedom. Long may the movement deserve to exist in this visible shape. Its newspapers may be tricked out of its hands, its dissolution be desperately attempted, its pecuniary resources cut off; but while its free spirit lives, that spirit will burst forth bright and clear on every emergency, and supply, by more and more strenuous exertion, the means for carrying on every measure in the cause.

THE SOIREE.

The social gathering of the friends, at the invitation of the managers, on Christmas evening, formed a happy termination of the business and festivity of the week. Two hundred and fifty happier faces were seldom met. There was no expense incurred to diminish the receipts of the Fair.—The simple and elegant entertainment, with all its arrangements, was the free gift and effected by the cheerful exertions of the friends of the cause in and around the city.—There was no hired service. The friends of the cause delighted to serve each other. There was no distinction of color; and beautiful it was to see the white man forget his narrow and miserable prejudices, and the colored man his wrongs, while their long silenced voices gathered round the same festive board in social and spiritual communion. Not since the introduction of slave labor in our country have the race of pale, proud Caucasus so repented itself in the sight of the world of its wrongs to Africa. The hour of the slave's freedom is nigh, when human sensibilities are awakened to the fact that the injured race from whom he springs are men and brethren.

Samuel J. May, having directed the thoughts of the company to the Giver of Freedom and every other good, by an expression of gratitude and praise for the delightful circumstances under which it was gathered together, Mr. Garrison, at the request of the managers, took the President's chair at the supper table. Conversation went on with animation, till an hour having elapsed, Mr. Garrison addressed the assembly.

He was followed by Messrs. May, Loring, Bradburn, Jimmings, Evans, Hunes, Pierce, Burleigh and Mellen. We trust an ample report of their remarks may be given.

After singing the following hymn, written for another occasion, the assembly retired:

No boastful chorus now shall rise
To Thee, Almighty God;
Our song shall be the captive's cries
Beneath the oppressor's rod.

Oh hear them, Thou that hearest prayer,
Oh, hear them, God above;
And oh, the oppressor's heart prepare
To obey the *law of love*.

"They touch our shores, their shackles fall;"
Old England's glorious strain:
What answer from this land of thrall?
The clankings of the chain

Oh, hear, &c.

And must these clankings rend the skies,
Where *we* have full control?
Must still the captive's plaints arise
In our *own* Capital?

Oh, hear, &c.

May the Massachusetts Anti-Slavery Fair, which will occur during the Christmas week of 1841, be as prosperous in all its results, and contribute as effectually for the promotion of the Anti-Slavery cause, as that which has just closed.

To the large number of individuals who assisted the Fair by donations of money and articles, or in any other way, the managers would return their most sincere thanks, trusting that a more particular acknowledgment will be excused. Multitudes of articles were presented after the commencement of the Fair, when it was exceedingly difficult to preserve an accurate account.

MARIA WESTON CHAPMAN,
For the Committee.

From the Union Herald.

LOCKPORT, Dec. 19th, 1840.

To the No-Third-Party Abolitionists of Central New-York.

BRETHREN AND FRIENDS,—You have seen a call for a general Convention to be held at Le Roy, 6th of January. We have held thirty-eight meetings, in different places, since Nov. 9th, and we confidently affirm, that in no stage of the enterprize, from '35 up to this date, has there been manifested as much of enthusiasm, or as much of readiness to imbibe our principles, as at present. Our hearts have been encouraged, and in every place where we have been, have we been invited to return.

To give you an instance. We held, by appointment, our meeting at Batavia, heretofore considered impregnable on Thanksgiving day, and after our meeting in the evening, an individual arose, and moved that we return to that place on the 6th of February, and discuss the subject in its length and breadth. The audience, which was large, gave us an unanimous invitation.—This instance is but one in the catalogue. Our steps have been made steady, and we are strong of heart.

Our reception by the people (and to them this cause has to be submitted ere it triumphs,) has only added to the convictions that we have cherished, of the impolicy and destructive influence of the THIRD PARTY philosophy and its measures. So far from feeling any esteem for what it has done, (while we respect and love many of its advocates,) we aver, that throughout western New-York, its influence has been decidedly and incalculably deleterious. It has increased the obstacles to the progress of the cause, by waking up and arousing the jealousy of the people, and embittering them against its authors and abettors; and it is our opinion, formed upon careful observation, that without a counter movement, abolition could not have predominated in western New-York, for years. The benefit of such a movement may be seen and known by the enthusiastic rush of the people to our meetings.

What, then, is our object in writing you these lines? It is two fold. 1st. To encourage you by letting you know that thousands sympathise with you, in opposition to, or at least in your aversion to the "*Third Party*" scheme; and 2d. To suggest that you take prompt measures to get up local meetings, and close up by a *general* "*No Third Party*" Convention. The best way to put the "*Third Party*" down, is to out race it in our speed to the goal of freedom. It *can* be done. It *should* be done. The men who are at its head, who give shape and direction to its movements, however honest and worthy they may be, have cast forth upon society a philosophy, which is very abhorrent to our feelings. A *freeman* "one who is [not] in the possession of a master to whom he belongs," one who does not feel a disposition to bow to another *dietum*, or to lose his individuality in his efforts to preserve to himself, and restore it to others; one who takes a common sense view of his responsibilities as a man, and his duties as a citizen, could never submit to the control of a *Party*, whose denunciation and intolerance are astonishing, and whose unfairness to those of the same faith, has never been exceeded by either of the great parties to its opponent, when at the high water mark of enthusiasm.

Now brethern, we ask you to sit still *no longer*. Our motto is, "WAKE UP THE PEOPLE," we want the *people* the *whole people*, and nothing but the *people*. Our object is not *office*, emolument, or the obtainment of earthly honor; it is higher and nobler in its aim. It is the conversion of the *people* to the practice of *truths*, which, theoretically admitted by all, ought to by lived out by all. It is not the letting down of the enterprize to the Quixotic and fallacious crusade against either or both of the great political organizations now existing. It is not to get the Whigs or Democrats out but that we may get in. It it to get Whigs and Democrats (as we may be individually located in the parties,) into office who will "strike for free principles." We would suggest to you, that prompt and immediate measures be taken to get up an Anti-Slavery Convention, for central New-York. Go to work systematically. Draw up a "Call"—put it into all the papers friendly to freedom. Print a thousant Circulars, and scatter them broad-cast over the State. "Define your position" plainly, fairly; and if you are attacked by "Third party," men, in all "patience possess your souls," and move onward.

Up, then, and let the people pass on, "*tribe by tribe.*" Do not be disturbed by the cry of "No-government," Non-Resistance," "Woman's Rights," and the endless *et ceteras*, which "Third Party" men, for effect, are throwing out before the world. With these things, ABOLITIONISTS have nothing to do, and should not be deterred from a perfect and thorough embodyment in opposition to the scheme, on account of the differences that may exist among them in theology or ethics. Make them, brethren, a grand rally; and while you reject "*Third Partyism*," do not forget that the best way to send it to the grave of the dead, is to prove its assumptions false,—that within its pale is embodied all that is vital and healthful in the anti-slavery cause. Brethren, we do not desire to dictate. We ask your co-operation. We have lighted our *beacon* on one of the hill tops of freedom. Will you not light yours? Shall not the enthusiasm of the olden time again flush our cheeks, and thrill our nerves as with fire? The slave asks for our sympathy, and will not excuse our apathy on account of the faults of others.—Though we may feel pained at the blows which "Third Party" brethren have put upon us, still let us remember, the pains of the slave are heavier. To be falsely accused, and punished for uncommitted crimes, is part and parcel of the system under which he lives. Will you not arise? Many stand ready to help you. Call a Convention of "No-Third-Party" Abolitionists, in and for Central New-York. Now is the time—Now is the day.

"Up then, all cheerily,
For once again
The bugle strain
Of Freedom sounds most merrily."

Yours respectfully and truly,

L. A. Spalding,	Seth C. Hart,
Wm. E. Waterbury,	Seth Parsons,
Jonas Blank,	James Murray,
Peter Prudden,	W. C. Rogers,
J. C. Hathaway,	J. C. Jackson,
P. D. Hathaway.	

Anti-Slavery Principles.

It is a lamentable fact that a great many abolitionists do not yet perceive the length, breadth, depth and comprehensiveness of anti-slavery principles. They think that when the negro slave of the south shall be emancipated from the thrall of chattel servitude, the whole object of these principles will be attained. They suppose that all that is required is, that the slave shall be no longer held or reputed as property, bought and sold, and compelled to toil in the service of another, unremunerated. But these godlike principles stop not here. They march on to the destruction of *all* slavery and oppression—all control of man over man, whether it be black or white, northern or southern, physical or spiritual oppression. These principles disregard all national lines, and occupy the whole of the broad field of humanity.

When the germ of freedom is implanted in the human breast, nothing can root it up, or blight it. When the fire of philanthropy is kindled in the soul of man, it cannot be quenched; but will scatter and destroy every opposing element. The flame will continue to burn, and rise higher, and spread abroad, till it consumes *all* oppression in all its protean shapes. It will exert its influence as long as one person of the Creator's image pines under the iron heel and icy

gitive slave, who had eloped from one of his neighbors.—Curtis denied that he was a slave, and exhibited his certificate of freedom. The stranger admitted the authenticity of the document, and observed that he knew the signature was in the proper hand-writing of the Clerk, and said the seal affixed was the seal of the county, but he informed the Mayor that the name of the man he had arrested was Manuel, and not Samuel Curtis—that he also knew Samuel Curtis, who was a free man then living in North Carolina. The Mayor remarked that he could not receive parole evidence in contradiction of a public record, and accordingly set Curtis at liberty. Curtis considering himself no longer safe in Philadelphia, went to Boston, and he had been there but a few days, when he met the man in the streets of that city, who had arrested him in Philadelphia. Fearing he might not succeed as well there as he had in the place he had but a little time before left, he determined to return to Philadelphia. While in Boston, during his absence from his lodgings, his trunk was broken open and about one hundred and fifty dollars stolen. He now began to conclude his lot was hard, and that he should never find a place of safety; however, he returned to Philadelphia, and there pursued his business with diligence and industry, and every year saved some money, which he regularly put out to interest, in safe hands. At length he took a lot on Powell street, in that city, and erected a good three story brick house on it, in which he resided as long as he lived.

About the year 1807 he called upon me and informed me, that he had left two children in North Carolina, who were slaves, and that he was very desirous of purchasing their freedom, but that he also was a slave himself, and as a preliminary step, he would first endeavor to secure his own manumission, and solicited my aid. About this time a friend of mine was about going to visit his relations in the neighborhood where J. Spear, Curtis's master, lived; and I commissioned him to negotiate for the freedom of the latter, and it was not long before one of Spear's neighbors was going to Philadelphia to buy goods, and he sent, by him, a bill of sale, conveying his property in the person of Manuel to me, for the sum of one hundred dollars. I communicated information of this to Curtis, and the same evening he called and gave me the amount demanded by his master, who, I understand, was highly pleased to get the money—it seemed like so much found, as his slave had been absent so many years he had no expectation that he would ever hear from him again.

Curtis was now a free man, and his first object was to secure the freedom of his children. The necessary documents were procured duly authenticated; they consisted of his manumission and certificates of his good character; the latter of which was signed by a considerable number of the most respectable citizens, and certified by the Mayor; and also "a pass" stating the object of his journey and commending him to the protection and kind attention of all among whom he might find it necessary to travel. Being thus prepared, he called to take his leave of me, when he remarked, "I know I am going in the midst of danger, and perhaps I may be seized and sold into slavery; but I am willing to hazard even my own liberty, if I can only secure the freedom of my children. I was a slave myself, and I know what slaves suffer."

Samuel Curtis was now considerably advanced in years, and when he came to take his leave of me, the tears run copiously down his cheeks, and clasping my hand in his, with a tremulous voice he said, "farewell, farewell, may God bless you and give me my children, and then I shall be a happy man." He then set off on his journey and went straightway to see his old master. Upon arriving there, he was so much altered since he had left that neighborhood, that his master did not know him; however, when Curtis had satisfied him that the person then standing before him was the identical Manuel, who was once his slave, he appeared glad to see him, entertained him kindly, enquired how he had fared and how he had made out to get so much money. The real Samuel Curtis was now dead, so there was no danger of his suffering in consequence of the part he had taken in assisting Manuel, now Samuel Curtis, to make his escape—and he related all the circumstances that attended his flight and how he had lived since his departure from Carolina.

Curtis then enquired for his children, whom he had left with his master. J. Spear informed him that he had sold them to a person in South Carolina, and he went in pursuit of them—when he reached there, he was told they had been sold to Georgia, but upon arriving in Georgia he found they had been sold, to a person who resided in Tennessee, and thither he went, but could get no further tidings of them, and after making diligent search and enquiry, he was obliged to return home without accomplishing the object of his journey.

As soon as he arrived at home he called and informed me that his children were not to be found—he appeared greatly dejected and remarked that he had deprived himself of every comfort that he might save money to buy his children, but now they were not to be found, his money could afford him no satisfaction, and all he had to console himself with, was a hope that they were dead. He was exceedingly affected and wept bitterly, and never afterwards seemed to take comfort in any thing, but sunk under his sorrow and affliction and in a short time died.

Robert Wharton, before mentioned, was Mayor of Philadelphia about twenty years and an Alderman about forty years, and, although application was frequently made to him, he never surrendered a fugitive slave to his claimant. I have heard him say that he could not conscientiously do so, and that he would rather resign his office. He considered the declaration "that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness;" of paramount authority to all law. He was of an ancient and highly respectable family, who were among the early settlers in Pennsylvania, and uncle to William Wharton, a well known benevolent citizen, now living in Philadelphia.

PETERBORO, Dec. 29, 1840.

J. Fulton, jr. Chester county, Pa.

MY DEAR FRIEND:—I this day see your kind-hearted letter of the sixth instant to the editor of the National A. S. Standard. I especially thank you for its manifestation of good feeling toward myself.

You give your views of the meaning and character of a series of resolutions, which I introduced into the Chester County Anti-Slavery meeting; and you invite me to correct any errors into which you may have fallen on this point. I observe a material error; but I would not publish it, were it not that my declining to do so, might savor of returning your invitation with incivility.

You express a fear that I have lost my confidence in moral power, because I have given up our National parties as irreclaimable on the subject of slavery. I am not aware that I have lost this confidence. It seems to me that it is increasing; and not only so, but that my reliance on other aids is diminishing.

I believe that, from the nature of the case, our national parties must, until the system of American slavery be broken up, be pro-slavery. By God's blessing on the appeals of abolitionists, thousands have been drawn off from these parties. I trust that tens of thousands, if not hundreds of thousands, more, will be drawn off from them. But, notwithstanding such numerous conversions, it will, nevertheless, remain true, that our national parties are pro-slavery, and irreclaimable on the subject of slavery. It would be proper to say this of these parties, even should they each be reduced to but a dozen members from each State. I hold—and if ever you come to do so, you will probably subscribe to all the propositions in my series of resolutions—that every national party in this country is under implied, if not express, obligation to uphold slavery—and that no man, who clings to one of our national political parties, is entitled to the vote of an abolitionist for a lawmaker.

You speak of the decided vote of the meeting against the policy of independent abolition nominations. I make no complaint of that vote. So far from it, I think it has the merit of consistency. I would not have the abolitionists of Chester favor that policy until they see that they are bound to distrust the abolition integrity of all who cling to our national political parties.

I see that you suppose, (I know not how correctly,) that "Stewart, Goodell, and other friends of the plan" of independent abolition nominations, flatter themselves that the great political parties will "take up such (abolition) nominations." I have myself some hope that the northern sections of these parties will do so. But not Stewart, nor Goodell, nor I, have the least belief that they will do so, until they have consented to the breaking up of their national parties. If ever the Democrats of Vermont, or the Whigs of Massachusetts, adopt abolition nominations, it will not be until they have first made up their minds to their unconditional withdrawal from and to the breaking up of their respective national parties.

I regret that you represent me as having "threatened" your meeting. I well recollect having said on the occasion referred to, that the abolitionists of New-York would have but little respect for the rejection of the policy of independent nominations by a meeting which, they should be informed, had refused to disapprove clinging to pro-slavery parties. But the report which, you say, I "threatened" to make, was long since published in the Friend of Man, and I leave it to speak for itself.

With great regard, your friend,

GERRIT SMITH.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, JANUARY 7, 1841.

John G. Whittier

Was pleased, some short time ago, to write to the Pennsylvania Freeman gratuitously, undertaking to ridicule us, in no stinted measure, for our resenting the indignity put upon the American Anti-Slavery Society by the British Committee, in the rejection of its delegates to the "World's Convention," and for presuming to transmute that convention into a conference, under their own private control.—We noticed his letter, as we were able, amid our other overpowering cares and labors; and now he replies in the Standard of the 24th ultimo, complaining of our denial of his abolitionism. Let us look a moment at the case. Setting aside friend W.'s position heretofore, with regard to the secession movement, *which he did not condemn*, let us see how he stands as an abolitionist in this matter of the meeting at London. His opinion of the character of that meeting he has given in verse—not "bad verses." If that opinion was a mistaken one, he should retract it, and retract it in prose, so that the retraction should not be retracted.—According to that, it was to be the "World's Convention." But we do not base our opinion on that. It was, *in fact*, to be the "World's Convention." It was so conceived at first, so suggested, so set afoot. Delegates were elected to such. It was the fact of its being such, that called forth friend Whittier's admirable summons. (We here attribute the character of that summons to the circumstance that it *was in poetry*. We would have that borne in mind.) Nobody this side the water thought of its being any thing else than the World's Convention, till American new organization conspired with British bigotry and sectarism, by letters, to razee it down small enough to deny room to woman.—John Scoble disclosed, unwarily, one evening, in Queen-st. Place, the secret of this correspondence before the meeting. He said letters had been received from New-York, relative to this organization of the Convention, before it was holden—and when we asked him from whom received, he seemed to recollect his position, and declined answering.

The American Anti-Slavery Society, and the Massachusetts Anti-Slavery Society, and the New Hampshire Anti-Slavery Society, and the Rhode Island, and some others, sent delegates to the World's Convention—some of them woman delegates; and all of them esteemed woman competent, if not eminently so, to a place in it. The British Committee metamorphosed the grand universal meeting into a petty conference of their own society, with admission, not on credentials, but *on their ticket and permit!* The credentials of those anti-slavery societies they held in entire contempt, and rejected delegates who bore them, which was in contempt of American abolitionism, as we say—in other words, of the anti-slavery of the world. We felt that contempt, as a representative, in part, of the anti-slavery of this nation. We resented it by withholding our credentials, and declining the London *permit* to enter Freemasons' Hall. We were bound to resent it. We expressed our resentment, too, in our crude way, on our return to New England. Friend Whittier laughed us to scorn; and in behalf of the British rejection, laughed to scorn the anti-slavery movement in this country, the very movement in which he himself once bore so conspicuous, so able, so elegant a part. He placed our grand anti-slavery action in this country, as it has been carried on from the beginning, in most derogatory contrast with the act of Parliament in relation to slavery in the West Indies. Indeed, he characterized our whole movement as a "soap bubble, blown up with much expenditure of breath."

We prefaced our notes on his extraordinary communication with a lament over him as a departed abolitionist, and we solemnly assure him that the "lament" was not a mock one. We repeat the lament, and we repeat averment of the departure. Friend Whittier is not where he was. "The place that once knew him knows him no more," and we fear, no more "forever." We look in vain over the anti-slavery field for his graceful crest. He is not there. Not that he has retired from illness—we regret his singular allusion to that, and to our reproaching him with it. Did our dear friend Whittier really imagine we could possibly have trifled with his illness, or have "reproached him with it." It is this unfortunate position to which we allude, off from the anti-slavery platform, which, while it is so narrow that it will admit but one test, is yet so broad, that it rejects an abolitionist for his opinion on "extraneous subjects," and is ample enough to seat all mankind. Friend Whittier's letter to the Pennsylvania Freeman is a letter no *abolitionist*, it seems to us, *could* have written. A change, if not a "*sea*-change," must have first come over his anti-slavery spirit. He was not called on to write it. Did his Quaker character demand of him that he should pour on us that broadside of satire, because we resented an indignity on the anti-slavery cause in the person of *woman*? Does Quakerism feel any peculiar jealousy of woman's *usurping* moral *equality* with man? Why did he write it? And why should an abolitionist have written it? What anti-slavery occasion was there for such an assault? We were assailing new organization, as developed abroad, and the bigotry of sect, in a state of political subjection, with which our new organization had basely co-operated, and both uniting, had stricken down humanity, and insulted the anti-slavery flag, in presence of the whole world. For this assault friend W. *volunteers* to attack and caricature us.

With regard to the downright *angry* part of our friend's epistle, the semi-challenging part, relative to our impeachments of motives and character—we will not take fire at it and be angry, too—and we are sorry friend W. is so. We meant to speak of his *position* only, and its inevitable results. New organization—he did not denounce it at its appearance. Secession—he did not attack it as desertion from our warfare. He tolerated it instead, and to avoid censuring the distinguished *men* who headed it, censured, by his position at least, the faithful, the self-denying—the single-eyed and sagacious "Liberator," of whose judgment and fidelity he had had ample experience. He threw the whole weight of his powerful influence against him, and the movement he had from the beginning singly (as an abolitionist) pursued, and cast it into the scale with this new type of clerical appealism, called new organization; the most wolfish, as by experience we have every where found, of any sheep-clad hostility that has way-laid the anti-slavery movement. Friend W. tolerated new organization when he should have condemned and exposed it as a position. Not condemning it, he virtually espoused it and promoted it. New organization claims him, and has the benefit of his strong influence. His name is added to the burdens of the poor old movement, and the obstacles in its pathway. No new organizationist is, *as such*, an abolitionist. Anti-slavery new organized, is anti-slavery no longer. It is something new. It is something *else*. Every professed abolitionist, not old organized, is new organized. Every such one, who does not oppose new organization or condemn it, is new organized. It is an essential ingredient of the anti-slavery character that it abhor new organization. Anti-slavery abhors new organization as it does death, and as every thing does death, but suicide. New organization is death, or a mortal metamorphosis. If death can be life, or change can be the same, or new old, then a new organizationist can continue to be an abolitionist. We do not understand how he can be. Such are our views. We are sorry they offend any one, especially one we have held so dear as friend W. We readily forgive him personally any unkind things he says in his irritation. He ought not to be irritated. He should remember he was the assailant, and if we maintained our patience under his powerful handling, he certainly can keep his equanimity under our feeble, defensive reply. We claim to have borne the unprovoked castigation commendably.

Friend W. commends our remark upon abstract resolutions—but he omits part of it. He says, "to one sentiment in the editor's comments I fully respond, viz: that the South cares very little for *abstract* resolutions." Our remark was this—(speaking of the resolves passed at London)—"We tell friend W. that slavery cares nothing for abstract resolutions, provided those who pass them give them the lie in practice"—alluding to the rejection of the American delegates, because they were women. We do not see why friend W. thought the latter part of our remark immaterial to the "sentiment."

Resolutions, by the way, accompanied with correspondent action—resolutions acted out—we do not call "*abstract*." *Our* anti-slavery resolutions are none of them abstract with some of us, though they remain so with too many. Some, we hope, live them out. As passed in England, many of the resolves and doctrines are abstractions. With us, if perseveringly urged, they will effect the abolition of slavery. Indeed, they are the only thing that can. They are the Herculean specific. We must agitate the people of the country till *they adopt them*—"soap bubbles," as our eloquent friend disrespectfully calls them—they are pregnant with liberty to the slave, and salvation to a pro-slavery, tyrant land.

We agree with friend W. that "moral suasion, coupled with the practical support of slavery at the ballot-box," is weak. And the reason is, that the *suasors* are not believed—for they are not sincere. Preaching, to be effective, must be sincere and from the heart. We lament the support of the slaveholding candidates, by professed abolitionists, at the recent presidential election. It shows the corrupting influence of politics, and we fear they were led to it, in part, by instinctive dread of third party abolitionism—or abolition third partyism. As to the remark of Wm. Lloyd Garrison, quoted so triumphantly by friend W., "that he knew of no instance in which the oppression of tyranny has been put down by moral suasion"—we can only say that until he anti-slavery enterprise we remember no instance wher it has been tried. We believe moral suasion, or the preached truth, will put down any thing. We remember hearing brother G. speak a similar sentiment at the British India meeting, at Freemason's Hall, in London. But it did not accord with our own idea of the power of moral truth. We would recommend the movement of the British India society, because it will benefit India and benefit mankind—and not merely, or mainly, as a means of cultivating down American slavery. Slavery does not live by cotton alone, but by every evil indulgence which springs from the heart of fallen man. We think raising India cotton will embarrass the southern planter, and drive him to shift his economy and his agriculture as he impiously calls his accursed system of plundering the generous earth; but it will not necessarily ameliorate the condition of the slave. Slavery can scarcely be ameliorated or aggravated. We do not like to speak of its ameliorations. We want it slain on the spot. We do not want its heads cut off, like the Hydra's, to sprout again with multiplied fertility;—let the Herculean club be laid at the entire monster in good Hercules style, and the trunk demolished that gave those many heads birth.

Friend W. gives us credit for political nominations beyond our due, we believe, in his reference to our movements in New Hampshire two years ago. We acted then on the questioning system. The party gubernatorial candidate gave us anti-slavery answers, and we all voted for him. One of the candidates for Congress did the same, and we all voted for him. To make out a ticket *pro tem.*, we added four names to the one furnished us by party, and gave them our scattering vote—not only without expectation, but, we believe, without wish for their election; and we think friend W. would find, if it were at all worth his examination, that our own expressed wish was merely to have a depository for anti-slavery votes to save them from prostitution to pro-slavery party, and to bear testimony to our fidelity to anti-slavery principle. We would recommend to our votin brethren the same course now. But we would deprecate of all things, degrading our enterprise to a political part character.

As to the practical abolitionism of Birney and Brisban it is very well for slaveholders and southerners. We ex pect no more of them, and not so much of all of them—or very many of them. They are not the men to head th anti-slavery enterprise, or to go far in it. Its great vit principles they would be unlikely to understand. The must be grappled and carried by *heart farther north*—by t converted, flinty, New England heart—emancipation is we can expect of the planter and the driver. Abolition mu be achieved by hardier spirit, and firmer principle, and *hig er latitude*. Friend Birney's anti-slavery is more of the O England type than the New. It spent itself nearly, wh he freed his own slaves. The sooner he retires from t northern service for the southern, the better for him and e cause. He knows nothing about hammering, puritan p slavery flint stone. His sledge has not the temper for. Why, he could not raise a mob in New Hampshire in foy years—only let them hear him. One of our pro-slavy legal friends, who heard him when he was in Concord in '36 or 7, said he admired him. "Mr. Birney's a man of sense," said he, "I could go with him. I will follow him. But that Goodell, (the Friend of Man, who was a C. at the same time,) is crazy. I wont go with him, or your Garrison."

In conclusion of our hasty remarks, written amid *children* and interruption, &c., &c, we can only say that we lament friend W.'s position with regard to our case. We can't spare him without pain, and without loss though, thanks to God, we can without danger. Our case, as old organized, is invincible, and must triumph. It goes not down to political Egypt for help or horses. It sinds on its moral elevation, down from whence nothing can seduce it. It is up among the fastnesses of the hills, where one can maintain the passes "with hardihood against a host."—We ask dear friend Whittier to down with his classic prize and up among us again—again to unfurl his beauteous white streamer to the wind—once more to be the ornament, he admiration of our thinned but deathless ranks. May God send him health, and with it his ancient vision and spirit, is our sincere, our earnest prayer.

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And next to—

Friend G. F. Horton, of Terrytown,

To whose good nature we would offer up in sacrifice an thing but principle—and that he would not have us offer,—we are glad to read his frank and manly defense of Birney ism, seeing he has it to be defended. He regrets we allo no truce to the Birney movement. We assure our frien that movement shall have no truce at our hand, and we as no quarter at the hand of that. It is a Birney movemen though we are glad to see friend Birney has disavowed bea ing it any longer. It is not an anti-slavery movement, w mean, but a movement to yield a little mock elevation to very respectable, worthy individual. By declining to b candidate, he has himself, we think, vetoed the Birne movement; to wit, the third party movement. For, if they is to be a third party, who fitter to head it among third pa ty abolitionists, than the dignified, gentlemanly Birney He would make a much better President of the Unite States than his competitor, Tip—we do not dispute—t than the "used up" Van Buren. Why decline, if he think any body ought to be anti-slavery candidate? We can see. The truth is, Mr. Birney has figured for new organ zation as long as he can afford to. He can but see the ut dignified position of a Presidential candidate, with six or eight thousand followers; and that, too, for the prosecution of a moral enterprise! He has sacrificed enough of his respectable character, and he sees the folly of the movement, as we think, and has abandoned it; and here ends the national third party. Mark our word. There will not be another Presidential nomination. Let us influence party, not form it. Let us use a balance of power, and not strive after the scale of power. We never can get it, and we never could want it. We cannot keep up slavery long enough to put it down by governmental action. It will be dead long enough before anti-slavery is popular enough to elect a President. Our friend asks why we want him to doff his comic uniform. For two reasons—one, it is not anti-slavery, and the other, it is *comic*, not only in the eyes of the parties, which it would not be if it had any force, (for if it had force, it would look *tragic*,) but because it is tragic to the poor slave to have his hopes thus trifled with. Friend Horton asks for a better man than Birney. We will tell him. The Hon. Johannes Doe, or the Hon. Ricardus Roe. We lengthen their names as long as possible. Either of them, if you must have a candidate, are better than flesh and blood friend Birney. To be sure, you can't elect them, and you don't want to. But then they can't decline. They will always stand candidates, and that, in our estimation, is all we want, until political party, to avail itself of our power-balance shall nominate an abolitionist. Then we say vote for him, and we know no man we would better like to see nominated than James G. Birney. Only don't let anti-slavery stoop to do the nominating.

(*To be continued.*)

From the Herald of Freedom.

Niagara Falls.

We re-print the following for the sake of making some *capital* corrections. Last week we were absent and could not see the proof sheet. For sacred it was printed *ancient*, and for plan *place*, &c. The manuscript was blind we would say in behalf of the printer. Our readers will justify us in this deed of justice to so truly majestic verses. See if any of the pro-slavery press dare publish, even such poetry from the Herald of Freedom!

We have seen several attempts at *translating* NIAGARA FALLS into verse—but have met nothing which seemed to us to preserve the grandeur of *the original* like the following, from a pen wholly unambitious of poetic note. It was composed by Mrs. A. M. WILSON, of Canandaigua, New-York—some of whose more youthful days were passed in this town, with relatives, whose names are dear and precious to anti-slavery memory—now no more. She has given us no authority to publish her name—nor even her verses, nor in fact, opportunity, but by accident, to know they were ever written. They were composed, we casually have found out, during portion of a sleepless night at the Falls Hotel. The writer was kept from sleep partly by the voice of the cataract, and partly by indignation at thought of the tasteless and sacrilegious effrontery of certain Mills and Factories which had ventured to set up their mercenary foundations on the very slope of the great rapid, and within sight as well as thunder of THE FALLS. She got up from her unquiet pillow, and at a window in moonlight view of the cataract, committed those truly majestic lines to paper with a lead pencil on the top of a travelling trunk. We got at the circumstances from a very near relative, to whom they were communicated, probably to account for the *want of spirit and power in the poetry*.

We regret to add that the author is not a pledged and devoted and leading abolitionist, as she ought to be, along with the kindred geniuses—the Childs and the Chapmans The anti-slavery cause is worthy her Niagara powers. To waste a genius like hers on the matters which interest and occupy the pro-slavery times, is too much like "wresting portion" of those majestic waters from Lake Superior—on their way to the cataract and the sea, and prostituting them to the base uses of turning a mill-wheel.

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Niagara.

When God, of old, would rear a sacred fane
To his high worship—Thus his awful voice
Spake in the mount of vision: 'Let no sound
Of hammer, or of axe, or saw be heard—
For on it if thou liftest up thy tool,
It is polluted'—silent the fabric grew—
And Israel knew it was the house of God.
God has his temples now—and here is one.
No earthly sage heav'n-taught devised its plan—
No Syrian king hath hither brought from far
Cedar, and gold and cunning needle-work,
Of rainbow dies—nor strong-armed artizan
Has heap'd the ponderous chisell'd blocks, to form
The holy tabernacle's outer wall,—
Jehovah's finger here hath rift the rock
To its foundations—The astonished rocks
"Skipp'd" at his touch "like rams—the hills like lambs,"
Into the yawning chasm an ocean sprang,
And fled before his presence.—In the gorge
Girt by eternal hills we worship God,
"In spirit and in truth," nor ask a nobler shrine,
For dome—the sun-gilt canopy above—
For curtain'd court, the 'fine twined' waving mist,
Pure as a spotless soul—or glittering bright
With stolen glories from day's gorgeous beam.
For sacrifice, the incense of our hearts—
For choir, that ocean-organ pealing on
The mighty bass with which it shook the earth
When first God's finger woke its holy tones;
And the hoarse eagle's scream—who flapping slow
His gloomy wings athwart the sunbeams track,
Flings his broad shadow on the depths below.

* * * * * * *

But ah! this holy temple is profaned;
This 'house of prayer is made a den of thieves.'
Hark! hear you not the tread of busy feet,
The clanging hammer, and revolving wheel?
Oh! tell it not—that mammon's cursed hand
Has dared invade this sanctuary—bowed
The heav'n propping forests to the earth, to form
The mast, and busy mill—and with bold arm,
From those rejoicing waters, which had sung
From age to age God's praises as they flowed,
Wrested a portion to a baser use,
And fill'd these solitudes with grasping men
Toiling for filthy gold.

Did Israel weep
When Babylon's king with sacrilegious hand,
Robb'd her high temple of its precious things,
And in the service of his idol gods
Employed its sacred vessels?—Weep my soul,
And blush, *my country*, with indignant shame,
Like Him who drove out with a scourge of cords
The impious slaves of mammon from his fane;
Do thou drive out this earthly grovelling crew—
Destroy these haunts of mammon—down the steep
Hurl these intruding implements of trade—
Restore the ancient solitudes—replant
The oak, the cedar, and the screening vine;
Let not from all the earth the hand of scorn
Brand thee unworthy of Heaven's noblest gifts;
And let there be, midst all thy vast domains
One sacred spot, where avarice dare not come,—
One Horeb, where with reverential foot
Man may forget the world, and walk with God.
Then here I'll wander on the starless night
When nought reveals the awful shapes around
Save the broad-sheeted lightning, opening Heav'n,
And listen to the dreadful voice of God.
Hither I'll come when heaven's countless eyes
Are fixed, like mine, on thee; while the young moon
But half reveals the trees, the rock, the waves,
And throws a mimic rainbow o'er the mist
Less bright than day's—and wand'ring, listen still
To the undying anthem of thy waves.
And here when winter vainly strives to bind
Thy giant form with frost, and on thy brow
Hangs her stupendous icicles; and builds
Fantastic spires and temples, masts and domes,
And carves thy mist into a fairy grot—
Still leave me free to climb thy slippery steeps,
And list the music of thy ceaseless hymn.

Acknowledgment of Letters.

Received two letters from James C. Jackson—and two from J. C. Hathaway—too late to admit of being answered, as requested. A letter from N. W. Whitmore, Illinois, enclosing $10, a counterfeit note, which has been returned by mail—the papers will be sent to the persons named.

"Lo, the poor Indian."

INDIAN TREATY IN INDIANA.—The Fort Wayne Times states that, at the late Indian payment at the Forks of the Wabash, the Indians made a proposition to sell their lands; and that Gen. Milroy (although not officially authorised by the Government,) took the responsibility, "while they were in the humor," of treating with them for about 500,000 acres, being the whole of the Miami lands in Indiana. The price agreed to be paid is about $1 10 cents per acre, and the Indians to move west in 5 years. The lands are worth $10 per acre, hard as the times are, and there is little doubt the General Government will confirm the treaty.

We have published the above, before, but repeat it, for the purpose of adding some remarks on the policy of our government toward "the poor Indian." We dare say, there is hardly a man to be found in a civilized community, who, if he were to be *duped* out of his property in the manner described, would not stigmatize the act as base and dishonorable, and the agent as guilty of deep fraud. In the same light, we think this "important Indian treaty," may justly be regarded. It is even *more* base and dastardly, because of the character of the parties concerned—the United States on the one hand, and the already despoiled, persecuted and hunted Indian on the other! It is said, "the Indians made a proposition to sell their lands," and that General Milroy seized the opportunity to *nail* it, "while they were in the humor." It is well known how these "propositions" sometimes originate;—more frequently, we believe, by the aid of whiskey, than by fair means. If a few of the chiefs and head men, can be bought over, even at an exorbitant price, or be made drunk, and be cheated into acquiescence with the designs of an unprincipled agency, little does the *Government* care, or inquire about it. Not unfrequently, have these "sons of the forest" been thus cheated out of their domain. "While they are in the humor," may be interpreted, *while they are too much intoxicated to know what they are about*. What makes this Indiana Treaty so important, is, that the lands are bought (!) at one tenth of their real value, even in these "hard times;" about five millions of dollars below what they are worth! No trifling sum to win at one throw of the dice! A truly great nation would scorn to act so basely, but ours, steeped in oppression, with a heart as hard as adamant, will clutch gold, however ill-gotten, or at whatever sacrifice of principle it may be obtained.

SLAVERY IN CONNECTICUT.—The Hartford Patriot says there are 8111 free colored persons in Connecticut, according to the late census, and 54 claimed as slaves. In 1830 there were 8064 free blacks, and 25 slaves. The increase of free colored persons in the last ten years, if this statement be correct, is 47; or a little more than 1-2 of one per cent. and of slaves 29, or more than 100 per cent. There are very few States in the Union where the slave population has increased in so rapid a ratio. We leave it to the abolitionists to explain this phenomenon.—*Jour. Commerce.*

A phenomenon easily explainable. There are hundreds and thousands of kidnappers constantly prowling about through the country, carrying off free colored people, and selling them as slaves, or introducing slaves into the free States by change of residence, and in violation of law. If the above statement of the increase of slaves in Connecticut, be true, it must have been brought about by the kidnapping process—no other.

OUTRAGE.—Thomas Downing, a highly respectable, and enterprising colored citizen was lately, forcibly ejected from the Harlem Rail Road Cars, and suffered such personal injury as to be confined to his house, for no other reason than this—that his skin was darker than that of his white assailants. If it were possible to compare the *quality* of hearts, or the moral worth of men in a way equally appreciable to the senses, a comparison of the Rail Road agents with Downing, would place them immeasurably below him. We understand that Downing has appealed to the law.—The Journal of Commerce thus speaks of the affair.

The abuse of Downing by the Harlem Rail Road agents, is an act which we hope will be dealt with according to its merits. Downing is an intelligent, respectable citizen, possessing considerable property, and universally esteemed by those who have been accustomed to visit his refectory. At the time of the great fire in December, 1835, Downing was one of half a dozen persons, who by indefatigable and some what hazardous exertions, saved the buildings in Merchant neither engine or water, but (what was better than water in such tremendous cold weather) VINEGAR, several pipes of the South Dutch church from burning, although *they* had of which happened to be in the adjoining yard. Nothing but these exertions of Downing and a few others prevented the conflagration from extending through to Broad street. A million dollars at least was thus saved from destruction. But Downing is a *colored man*, and therefore may be kicked out of a Rail Road car and wantonly beaten at pleasure. It is not the first time that this shameful abuse of colored people has been perpetrated by the agents of the Harlem Road. A very respectable, well dressed colored man (an Elder in a Presbyterian church) and his wife were turned out of one of the cars in a manner equally unceremonious, a month or two ago. In that case, however, we believe no blows were inflicted. It is time those outrages were put a stop to.

EZRA WHITE, who, about a year since, was convicted of murder in the first degree, and sentenced to be hung, has been reprieved from time to time, until an appeal should be had to the Court of Errors—the decision of which is understood to be that he shall have a new trial. The murder was committed under highly aggravated circumstances—such as justly to incur the punishment of death, if death may be justly administered in any case, by an earthly tribunal. We are decidedly of the opinion that it cannot, and the natural revulsion of the human heart, at such an extreme resort, is manifested by the efforts that are almost universally made, to procure pardon for the condemned. Public opinion advances apace, on this subject, and will not much longer tolerate capital punishment, even in the extremest cases.

GEORGIA AND MAINE.—The lower House of the Georgia Legislature has passed a bill establishing a quarantine of a hundred days on all vessels coming from the State of Maine, and declaring that any violation of said quarantine shall be punishable with confinement in the penitentiary for not less than five nor more than ten years.

The cause of this harsh measure is the refusal of the State of Maine to surrender certain persons, charged with stealing negro slaves from Georgia, and who were demanded by the Governor of Georgia.

When the bill came before the Senate, it was passed with the following amendment:

And be it further enacted, That whenever the Governor of the State of Maine shall comply with his constitutional obligation to the State of Georgia, in the premises, the Governor of this State shall, by proclamation, suspend the operation of this act.

Perhaps the Emancipator can tell the State of Maine how to carry on some *reprisals* against Georgia, for her silly conduct. There is as much morality in the above law, as there is in the recommendation of the Reverend Joshua Leavitt to institute the *reprisal* system, in defense of northern citizens who may be mal-treated or detained at the south.

A Christmas Present.

The Westerly, R. I., Anti-Slavery Society has sent us a "Christmas Present," of *Fifty Dollars*—a most timely and acceptable gift. We commend this exemplary liberality to our friends in other parts of the country, as worthy of imitation. Such Christmas presents are acceptable at any season of the year.

Acknowledgments.

Received from Aaron S. Lippincott, Philadelphia, $25—James Forten, Senior, $5—Joseph Cassy $10—Jesse Mendenhall, Wilmington, Del., $15—Dr. Henry Gibbons $6—Samuel Buzby, subscription for the Standard, $2—and donations, at sundry times, from friends in Rhode Island and Connecticut $117 10.

A New Paper.

We have received the first number of the "Christian Investigator," issued at Whitesboro', by "William Goodell, Editor and Publisher"—an *extraneosity*. The title imports that the widest latitude will be given for discussion. It is impossible to have any *foreign* matter under such a comprehensive and imposing name. We bid friend Goodell good speed.

Just Published,

By the American Anti-Slavery Society, a beautiful MEDAL, the first anti-slavery medal ever struck in America. One hundred and fifty only have yet been struck, nearly all of which have been sold. A constant supply will be kept on hand. Price, single, 25 cents. A reduction made when sold by the quantity.

GENERAL INTELLIGENCE.

Counterfeit Red Back Notes.—Our attention has been called to a new counterfeit. It is the five dollar red back plate, a correct imitation and very well executed, the back of the bill particularly. The face seems to be a wood cut, and does not bear examination, although well calculated to deceive at first sight. The filling up is bad, and the paper thin. The Registers' names are poorly imitated. One of them has the name of P. D. Prindle as register. The name is P. H. Prindle, and he signs no 5's. The bills that we saw purported to be on the *St. Lawrence* and *James* Banks. The probability is that the plate, being a general one, will be applied to all the banking associations. The imitation of the *red back* is a new feature in counterfeiting. It had been supposed to be beyond the power of the art.—*Albany Argus.*

Munificent Donation.—We learn that our fellow citizen Mr. Nathan Dunn, a friend to liberal education, has recently given to the Managers of Haverford School, the only Quaker College, we believe, on this continent, the sum of *twenty thousand dollars*, which established that interesting institution on a durable basis.—*Philad. North American*

The Oswego Commercial Herald states that since September 1st more than 100,000 barrels of flour were manufactured at the mills at that place; 500,000 bushels of wheat were received, and $40,000 paid for barrels since the time mentioned.

Spirits in Ireland.—The manufacture of spirits in Ireland was less by three millions five hundred thousand gallons in the year ending the 10th of October last, than in the preceding year ending on the same date. The loss of revenue in consequence is near five hundred thousand pounds sterling, and the *gain* to the inhabitants may be placed at thrice that sum. Father Matthew's exertions in the cause of temperance have been followed by gratifying results.—*Standard.*

Distressing.—The Bennington (Vt.) Gazette states that the children of a Mr. Downs, of that town, in playing "hanging," during the absence of the mother on Friday last, slipping a cord around the neck of a little sister about two years old, which they hung up—the children discovering the child strangling, became affrighted and ran to the neighbors for help, but on the arrival of the neighbors the little sufferer was dead.

Sixteenth Report of the Directors of the Connecticut Retreat for the Insane.—A friend has sent us a copy of this Report, which represents the institution in a prosperous and useful condition.—Since its establishment there have been admitted 1001 patients. About 500 of these were laboring under some form of insanity of recent date, and of these, 450 have been restored to reason, and returned to their families and to their stations of former usefulness in society. Of the 500 cases of chronic insanity, a large number have been cured, and some have left the institution much improved—while the others remain because they can be better provided for than among their friends. During the sixteen years, the total number of deaths has been 60. Such an institution deservedly takes rank among the most humane and benevolent of the day.

National Debt.—Of the (old) National Debt of the United States there remains unclaimed and undischarged, $335,792,48. Much the largest portion of it is for interest. There has been called for and paid on account of the Debt, during the past year, about $12,000.—*Jour. Com.*

Heavy Loss.—The British barque Westminster, Mollison from Singapore, for London, with a cargo of 4600 chests of tea, was driven ashore on the rocks about a mile to the eastward of Margate, on the morning of the 22d November, and bilged. Crew saved. About 1800 chests of tea were saved, the rest lost. The Cargo was owned by Daniel C. Bacon, Esq. of this city, and the following is the amount of insurance effected here, viz:

$20,000	at the	Merchants'	office,
20,000	"	Neptune	"
20,000	"	American	"
20,000	"	Boston	"
20,000	"	MercantileMarine	"
20,000	"	Washington	"
10,000	"	Tremont	"
$130,000			[Boston Transcript.]

The French Clergy.—The new Archbishop of Paris has issued an ordinance, requiring the most strict adherence to regular ecclesiastical costume on the part of every clerical person submitted to his government. Any clergyman is *ipso facto* suspended, who, even in a single instance, may lay aside the ecclesiastical dress; and the [illegible] and *petit collet* must be strictly adhered to.

A Royal Baptism.—The Duke de Chartres (a letter) was last baptized yesterday afternoon by the bishop of Paris, in the presence of the K[illegible] and the Princess and Princesses, *with the water of Jordan.* "The water of the Jordan, &c." with which the Duke de Chartres was baptized, is said to have been given to the Archbishop of Paris by the Viscount de Chateaubriand, who brought it with him from Palestine.

Factory Hours in Great Britain.—According to a late report in the British Parliament on mills and factories, it was testified by the evidence of two persons, that "the usual hours of work are, about Nottingham, twenty hours a day." It was further declared by J. Bury, "that the children are up at all hours of the night, when the lace machines are at work.

From the Liberty Bell.

To the American Abolitionists.

BY JOHN BOWRING.

We pleaded in the negro's cause,
Fought for his liberties and laws,
While million voices sung applause,
The many 'gainst the few:
Yours is a harder task, to lead
Few against many; but the meed
Of nobler strife and bolder deed
Shall honor *you*.

Our fathers and *your* fathers bore
The spirit-stirring strife of yore,
Our shores flung on your welcoming shore,
The patriot-pilgrims' sail:—
And ye are worthy of the name,
And the bright ancestry ye claim;
The same the sires—the sons the same—
Hail! brothers! hail!

Westminster (Eng.) June 16, 1840.

From the Liberty Bell.

Sonnet.

BY MARIA WESTON CHAPMAN.

A little child! and yet he spake as one
Having authority of God to pour
The living words of liberty before
The wise and prudent, till his life was done.
Oh, in that hour a nobler day begun!
And all who would the broken heart restore,
Or open wide the bondman's prison-door,
Are brethren of that well-beloved Son.
His spirit is upon them when they preach
Liberty to the captive, and unbind
By the free utterance of the word they teach
The spirits of long manacled mankind.
They thank thee, Father! that thou hast revealed
Thy counsels unto babes, though aged eyes are sealed.

From the Liberty Bell.

Sonnets.

BY ANNE WARREN WESTON.

I.

The chiming of the distant bell comes borne
On the faint wings of the flower-laden air;
It breaks the stillness of the Sabbath morn,
And summons to the rites of praise and prayer;
But I no more may in that worship share,
No longer bend at that familiar shrine;
The altar that my heart hath deemed so fair
Is lit no longer by a light divine.
No prayer goes upward from yon temple high,
For the deliverance of the trampled slave!
His cruel wrongs, his bitter destiny,
In yon proud courts may no remembrance crave.
From such a spot my heart in sorrow turns
And for a purer, holier worship burns.

II.

What though my footsteps may not press the floor,
By human hands made consecrate to Thee,
And though I may not mid the crowd adore,
Yet Father! wilt thou not vouchsafe to me
The beauty of thy holiness to see,—
And on the glory of thy face to gaze
With heart alike from pride and passion free,
As though the proudest dome that man could raise
Were witness to the sacrifice I bring!
Were *mine own heart* for Thee a temple meet,
The praises through the loftiest roofs that ring,
Would not be incense in thy sight more sweet,
Than its unuttered worship. Father, hear,
And in my inmost heart thine altar rear!

Sunday morning, in the country, June, 1840.

The Dying Year.

Thou brief, eventful, fleeting, dying Year!
O, that with thee might die all mortal feud!
Wrath, Hatred, Malice, Envy, Lust and Fear—
All of Sin's hellish and accursed brood!
For, O! what woes, what crimes, what horrors dire,
Torment, affright, and curse the human race!
O, Prince of Peace! Emanuel! Messiah!
Make earth, as heaven, a holy dwelling-place!
Are not the kingdoms of this world thine own,
By promise, and a rich inheritance?
Then seize the sceptre, and ascend thy throne,
And let thy cause from shore to shore advance;
And from the river to remotest sea,
Let there go up the shouts of victory!

W. L. G.

From the Liberty Bell.

Sonnet,

ON COMPLETING MY THIRTY-FIFTH YEAR, DEC. 10, 1840.

If, to the age of threescore years and ten,
God of my life! thou shalt my term prolong,
Still be it mine to reprobate all wrong,
And save from woe my suffering fellow-men
Whether, in Freedom's cause, my voice or pen
Be used by Thee, who art my boast and song,
To vindicate the weak against the strong,
Upon my labors rest Thy benison!
O! not for Afric's sons alone I plead,
Or her descendants; but for all who sigh
In servile chains, whate'er their caste or creed:
They not in vain to Heaven send up their cry;
For all mankind from bondage shall be freed,
And from the earth be chased all forms of tyranny.

W. L. G.

From the Liberty Bell.

An Invocation.

BY HENRIETTA SARGENT.

Oh, may we, like the lilly fair, a lowly lot adorn,
Our virtues rise like Sharon's Rose above the crown of thorn!
Though seas of grief around us roll, O, let the pearl be there;
Let Faith and Truth about us shine above the diamond's glare.

And let our song of praise ascend—O, let it rise above
The lark's sweet warbling from the cloud, a strain of praise and love,
And may we by the Spirit's power the galling chain unbind,
And free the wasting captive's frame, and free the heaven-born mind.

Oh! be their blessed mission ours, who freedom's booh be stow,
Who lead the blind in lofty faith, where Siloa's fountains flow,
Who wake the dead in sin, to hear strange words of life and truth!
So mount, my soul, like eagles mount, and thus renew thy youth!

MISCELLANEOUS.

The Black Saxons.

BY LYDIA MARIA CHILD.

"Thou 'lt guard thy country's freedom
To despotize in all the patriot's pomp;
While conscience, mid the mob's applauding clamors,
Sleeps in thine ear, nor whispers blood stained tyrant.
Coleridge.

Mr. Duncan was sitting alone in his elegantly furnished parlor, in the vicinity of Charleston, South Carolina. Before him lay an open volume of the History of the Norman Conquest. From the natural kindliness of his character, and democratic theories, deeply imbibed in childhood, his thoughts dwelt more with a nation prostrated and kept in base subjection by the strong arm of violence, than with the renowned robbers, who seized their rich possesions, and haughtily trampled on their dearest rights.

"And so that bold and beautiful race became slaves!" thought he. "The brave and free-souled Harolds, strong of heart and strong of arm; the fair-haired Ediths, in their queenly beauty, noble in soul as well as ancestry; these all sank to the condition of slaves;—and tamely submitted to their lot, till their free, bright beauty passed under the heavy cloud of animal dulness, and the contemptuous Norman epithet of 'base Saxon churls' was but too significantly true. Yet not without efforts did they thus sink; how often renewed, or how bravely sustained, we know not; for Troubadours rarely sing of the defeated, and conquerors write their own History. That they did not relinquish freedom without a struggle, is proved by Robin Hood and his bold followers, floating in dim and shadowy glory on the outskirts of history; brave outlaws of the free forest, and the wild mountain-passes, taking back, in the very teeth of danger, a precarious subsistence from the rich possessions that were once their own; and therefore styled thieves by the robbers who had beggared them. And doubtless they had minstrels of their own: unknown in princely halls, untrumpeted by fame, yet singing of their exploits in spirit-stirring tones, to hearts burning with a sense of wrong. Troubled must be the sleep of those who rule a conquered nation!"

These thoughts were passing through his mind, when a dark mulatto opened the door, and making a servile reverence, said, in wheedling tones, "Would massa be so good as gib a pass to go to the Methodist meeting?"

Mr. Duncan was a proverbially indulgent master; and he at once replied, "Yes, Jack you may have a pass; but you must mind and not stay out all night."

"Oh, no, massa. Tom neber preach more than two hours."

Scarcely was the pass written, before another appeared with a similar request; and presently another; and yet another. When these interruptions ceased, Mr. Duncan resumed his book, and quietly read of the oppressed Saxons, until the wish for a glass of water induced him to ring the bell. No servant obeyed the summons. With an impatient jerk of the rope, he rang a second time, muttering to himself, "What a curse it is to be waited upon by slaves! If I were dying, the lazy loons would take their own time, and come dragging their heavy heels after them, an hour after I was in the world of spirits. My neighbors tell me it is because I never flog them. I believe they are in the right. It is a hard case, too, to force a man to be a tyrant, whether he will or no."

A third time he rang the bell more loudly; but waited in vain for the sound of coming footsteps. Then it occurred to him that he had given every one of his slaves, a pass to go to the Methodist meeting. This was instantly followed by the remembrance, that the same thing had occurred a few days before.

We were then at war with Great Britain; and though Mr. Duncan, in conversation with New England relatives and friends, often boasted the attachment of his slaves, and declared them to be the most contented and happy laborers in the world, yet, by some strange coincidence of thought, the frequency of Methodist meetings suddenly suggested the common report, that British troops were near the coast, and about to land in Charleston. As suddenly came the remembrance of Big-boned Dick, who many months before had absconded from a neighboring planter, and was suspected of holding a rendezvous for runaways in the swampy depths of some dark forest. The existence of such a gang was indicated by the rapid disappearance of young corn, sweet potatoes, fat hogs, &c., from the plantations for many miles round.

"The black rascal!" exclaimed he; "If my boys *are* in league with him!"——

The coming threat was arrested by a voice within, which, like a strain of music from some invisible choir, all at once struck up the lively ballad of Robin Hood; and thus brought Big-boned Dick, like Banquo's Ghost, unbidden and unwelcome, into incongruous association with his spontaneous sympathy for Saxon serfs, his contempt of "base Saxon churls," who tamely submitted to their fate, and his admiration of the bold outlaws who lived by plunder in the wild freedom of Saxon forests.

His republican sympathies, and the "system entailed upon him by his ancestors," were obviously out of joint with each other; and the skillfullest soldering of casuistry could by no means make them adhere together. Clear as the tones of a cathedral bell above the hacks and drays of a city, the voice of Reason rose above all the pretexts of selfishness, and the apologies of sophistry, and loudly proclaimed that his sympathies were right, and his practice wrong. Had there been at his elbow some honest John Woolman, or fearless Elias Hicks, that hour might perhaps have seen *him* a freeman, in giving freedom to his serfs. But he was alone; and the prejudices of education, and the habits of his whole life, conjured up a fearful array of lions in his path; and he wist not that they were phantoms. The admonitions of awakened conscience gradually gave place to considerations of personal safety, and plans for ascertaining the real extent of his danger.

The next morning he asked his slaves, with assumed nonchalance, whether they had a good meeting.

Oh, yes, massa; bery good meeting."

"Where did you meet?"

"In the woods behind Birch Grove, massa."

The newspaper was brought, and found to contain a renewal of the report that British troops were prowling about the coast. Mr. Duncan slowly paced the room for some time, apparently studying the figures of the carpet, yet utterly unconscious whether he trod on canvass or the greensward. At length he ordered his horse and drove to the next plantation. Seeing a gang at work in the fields, he stopped, and after some questions concerning the crop, said to one of the most intelligent, "So you had a fine meeting last night?"

"Oh, yes, massa, bery nice meeting."

"Where was it?"

The slave pointed far east of Birch Grove. The white man's eye followed the direction of his finger, and a deeper cloud gathered on his brow. Without comment, he rode on in another direction, and with apparent indifference made similar inquiries of another gang of laborers. They pointed north of Birch Grove and replied, "In the Hugonot woods, massa."

With increasing disquietude, he slowly turned his horse toward the city. He endeavored to conceal anxiety under a cheerful brow; for he was afraid to ask counsel, even of his most familiar friends, in a community so prone to be blinded by insane fury under the excitement of such suspicions. Having purchased a complete suit of negro clothes, and a black mask well fitted to his face, he returned home, and awaited the next request for passes to a Methodist meeting.

In a few days, the sable faces again appeared before him, one after another, asking permission to hear Tom preach. The passes were promptly given accompanied by the cool observation, "It seems to me boys that you are all growing wonderfully religious of late."

To which they eagerly replied, "Ah, if massa could here Tom preach, it make his hair stand up. Tom make ebery body tink weder he hab a soul."

When the last one had departed, the master hastly assumed his disguise, and hurried after them. Keeping them within sight, he followed over field and meadow, through woods and swamps. As he went on, the number of dark figures, all tending toward the same point, continually increased. Now and then, some one spoke to him; but he answered briefly, and with an effort to disguise his voice. At last they arrived at one of those swamp islands, so common at the South insulated by a broad, deep belt of water, and effectually screened from the main land by a luxuriant growth of forest trees, matted together by a rich entanglement of vines and underwood. A large tree had been felled for a bridge; and over this dusky forms were swarming, like ants into their new made nest.

Mr. Duncan had a large share of that animal instinct called physical courage; but his heart throbbed almost audibly, as he followed that dark multitude.

At the end of a rough and intricate passage, there opened before him a scene of picturesque and imposing grandeur. A level space like a vast saloon, was enclosed by majestic trees, uniting their boughs over it, in richly fantastic resemblance, to some Gothic cathedral. From the points of the arches hung wild vines in luxuriant profusion, some in heavy festoons, others lightly and gracefully leaping upward. The blaze of pine torches threw some into bold relief, and cast others into a shadowy background. And here, in this lone sanctuary of Nature's primeval majesty, were assembled many hundreds of swart figures, some seated in thoughtful attitudes others scattered in moving groups eagerly talking together. As they glanced about, now sinking into dense shadow, and now emerging into the red light, they seemed to his excited imagination like demons from the pit come to claim guilty souls. He had, however, sufficient presence of mind to observe that each one, as he entered, prostrated himself till his forehead touched the ground, and rising placed his finger on his mouth. Imitating this signal, he passed in with the throng, and seated himself behind the glare of the torches. For some time he could make out no conneced meaning amid the confused buzz of voices, and half-suppressed snatches of songs. But at last, a tall man mounted the stump of a decayed tree, nearly in the centre of the area, and requesed silence.

"When we had our last meeting," said he, "I suppose most all of you know, that we all concluded it was best for to join the British, if so be we could get a good chance. But we did'nt all agree about our masters. Some thought we should never be able to keep our freedom, without we killed our masters in the first place; others did'nt like the thoughts of that; so we agreed to have another meeting to talk about it. And now, boys, if the British land here in Caroliny, what shall we do without masters?"

He stepped down, and a tall, sinewy mulatto stepped into his place, exclaiming, with fierce gestures, "Ravish wives and daughters before their eyes, as they have done to *us*. Hunt them with hounds, as they have hunted *us*. Shoot them down with rifles, as they have shot *us*—Throw their carcasses to the crows, they have fattened on *our* bones; and then let the devil take them where they never rake up fire o' nights. Who talks of mercy to our masters?"

"I do," said an aged black man, who rose up before the fiery youth, tottering as he leaned both hands on an oaken staff. "I do;—because the blessed Jesus always talked of mercy. I kow we have been fed like hogs, and shot at like wild beasts. Myself found the body of my keliest boy under the tree where buckra flies reached him. But thanks to the blessed Jesus, I feel it in my poor old heart to forgive them. I have been member of a Methodist church these thirty years; and I've heard many preachrs, white and black; and they all tell me Jesus said, Do good to them that do evil to you, and pray for them that spite you. Now I say, Jesus love our enemies; let us pray for them, and when our masters flog us, and sell our pickaninnies, let us break out singing:

"You may beat upon my body,
But you cannot harm my soul;
I shall join the forty thousand by and bye

"You may sell my children to Georgy,
But you cannot harm their soul;
They will join the forty thousand by and bye

"Came, slave-trader, come in too;
The Lord's got a pardon here for you;
You shall join the forty thousand by and bye

"Come, poor nigger, come in too;
The Lord's got a pardon here for you;
You shall join the forty thousand by and bye.

"My skin is black, but my soul is white;
And when we get to Heaven, we'll all be alike;
We shall join the forty thousand by and bye.

That's the way to glorify the Lord."

Scarcely had the cracked voice ceased its tremulous chant in which these words were uttered, when a loud altercation commenced; some crying out vehemently for the blood of the white men, others maintaining that the old man's doctrine was right. The aged black remained leaning on his staff, and mildly replied to every outburst of fury, "But Jesus said, do good for evil." Loud rose the din of excited voices: and the disguised slaveholder shrank deeper into the shadow.

In the midst of the confusion, an athletic, gracefully-proportioned young man sprang upon the stump, and throwing off his coarse cotton garment, slowly turned round and round before the assembled multitude. Immediately all was hushed; for the light of a dozen torches, eagerly held up by fierce, revengeful comrades, showed his back and shoulders deeply gashed by the whip, and still oozing with blood. In the midst of that deep silence, he stopped abruptly, and with stern brevity exclaimed, "Boys! *shall* we not murder our masters?"

"Would you murder all?" inquired a mid voice at his right hand. "They don't all enslave their slaves."

"There's Mr. Campbell," pleaded another; "he never had one of his boys flogged in hillife. You would n't murder him, would you?"

"Oh, no, no, no," shouted many voices; we would n't murder Mr. Campbell. He's always good to colored folks."

"And I would n't murder my master, said one of Mr. Duncan's slaves; "and I'd fight anybody that set out to murder him. I an't a going to work for him for nothing any longer, if can help it; but he shan't be murdered; for I's a good master."

"Call him a good master, if ye like" said the bleeding youth, with a bitter sneer in his look and tone, "I curse the word. The whitemen tell us God made them our masters; I say was the Devil. When they don't cut up the tracks that bear their burdens, when they thro us enough of the grain we have raised to keep us strong for another harvest, when they forbar to shoot the limbs that toil to make them rich, here are fools who call them good masters. Why should *they* sleep on soft beds, under silken curtains, while *we*, whose labor bought it all, lie on the floor at the threshold, or miserably coiled up in the dirt of our own cabins? Why should I clothe my master in broad-cloth and fine linen, when he knows, and I know, that he is my own brother? and I, meanwhile, have only this coarse rag to cover my aching shoulders?" He kicked the garment scornfully, and added, "Down on your knees, if ye like, and thank them that ye are not flogged and shot. Of *me* they'll learn another lesson!"

Mr. Duncan recognised in the speaker the reputed son of one of his friends, lately deceased; one of that numerous class, which southern vice is thoughtlessly raising up to be its future scourge and terror. The high, bold forehead, and flashing eye, indicated an intellect too active and daring for servitude; while his fluent speech and appropriate language betrayed the fact that his highly educated parent, from some remains of instinctive feeling, had kept him near his own person, during his lifetime, and thus formed his conversation on another model than the rude jargon of slaves.

His poor, ignorant listeners stood spell-bound by the magic of superior mind; and at first it seemed as if he might carry the whole meeting in favor of his views. But the aged man, leaning on his oaken staff, still mildly spoke of the meek and blessed Jesus; and the docility of African temperament responded to his gentle words.

Then rose a man of middle age, short of stature, with a quick, roguish eye, and a spirit of knowing drollery lurking about his mouth. Rubbing his head in uncouth fashion, he began: "I don't know how to speak like Bob; for I never had no chance. He says the Devil made white men our masters. Now dat's a ting I've thought on a heap. Many a time I've axed myself how pon arth it was, that jist as sure as white man and black man come togeder, de white man sure to git de foot on de black man. Sometimes I tink one ting, den I tink anoder ting; and dey all be jumbled up in my head, jest like seed in de cotton, afore he put in the gin. At last, I find it all out. White man always git he foot on de black man; no mistake in dat. But how he do it? I'll show you how!"

Thrusting his hand into his pocket, he took out a crumpled piece of printed paper, and smoothing it carefully on the palm of his hand, he struck it significantly with his finger, and exclaimed triumphantly, "Dat's de way dey do it! Dey got de knowledge! Now, it'll do no more good to rise agin our masters, dan put de head in de fire and pull him out agin; and may be you can't pull him out agin. When I was a boy, I hear an old conjuring woman say she could conjure de Divil out of anybody. I ask her why she don't conjure her massa, den; and she tell me, 'Oh, nigger neber conjure buckra—can't do't.' But I say nigger can conjure buckra. How he do it? Get de knowledge. Dat de way. We make de sleeve wide, and fill full of de tea and de sugar, ebery time we get in missis' closet. If we take half so much pains to get de knowledge, de white man take he foot off de black man. Maybe de British land, and maybe de British no land; but you tell you sons to marry de free woman, dat know how to read and write; and you tell you gals to marry de free man, dat know how to read and write; and den by'm bye, you be de British yourselves! You want to know how I manage to get de knowledge? I tell you. I want right bad to learn to read. My old boss is the most begrudg-fullest massa, and I know he won't let me learn. So, when I see leetle massa with he book, (he bout six year old,) I say to him, What you call dat? He tell me dat is A. Oh, dat is A! So I take old newspaper, and I ax missis, may I hab dis to rub my brasses? She say yes. I put it in my pocket, and by'm by, I look to see I find A; and I look at him till I know him bery well. Den I ask my young massa, What you call dat? He say, dat is B. So I find him on my paper, and look at him till I know him bery well. Den I ask my young massa what C A T spell? He tell me cat. Den, after great long time, I can read de newspaper. And what you tink I find dere? I read British going to land! Den I tell all de boys British going to land. What you *do*, s'pose British land? When I stand behind massa's chair, I hear him talk, and I tell all de boys what he say. Den Bob say must hab Methodist meeting, and tell massa, Tom going to preach in de woods. But what you tink I did toder day? You know Jim, massa Gubernor's boy? Well, I want mighty bad to let Jim know British going to land. But he lib ten mile off, and old boss no let me go. Well, massa Gubernor he come dine my massa's house; and I bring he horse to de gate; and I make my bow, and say massa Gubernor, how Jim do? He tell me Jim bery well. Den I ax him, be Jim good boy? He say yes. Den I tell him Jim and I leetle boy togeder; and I want mighty bad send Jim someting. He tell me Jim hab enough of ebery ting. Oh, yes, massa Gubernor, I know you bery good massa, and Jim hab ebery ting he want; but when leetle boy togeder, dere is always something *here*, (laying his hand on his heart.) I want to send leetle backy to Jim. I know he hab much backey he want; but Jim and I leetle boy togeder, and I want to send Jim someting. Massa Gubernor say, bery well Jack. So I gib him de backy, done up in de bery bit o' newspaper dat tell British going to land! And massa Gubernor *himself* carry it! And massa Gubernor *himself* carry it!"

He clapped his hands, kicked up his heels, and turned somersets like a harlequin. These demonstrations were received with loud shouts of merriment; and it was sometime before sufficient order was restored to proceed with the question under discussion.

After various scenes of fiery indignation, gentle expostulation, and boisterous mirth, it was finally decided, by a considerable majority, that in case the British landed, they would take their freedom without murdering their masters; not a few, however, went away in wrathful mood, muttering curses deep.

With thankfulness to Heaven, Mr. Duncan again found himself in the open field, alone with the stars. Their glorious beauty seemed to him, that night, clothed in new and awful power.—Groups of shrubbery took to themselves startling forms; and the sound of the wind among the trees was like the unsheathing of swords. Again he recurred to Saxon history, and remembered how he had thought that troubled must be the sleep of those who rule a conquered people. A new significance seemed given to Wat Tyler's address to the insurgent laborers of *his* day; an emphatic, and most unwelcome application of his indignant question, why serfs should toil unpaid in wind and sun, that lords might sleep on down, and embroider their garments with pearl.

"And these Robin Hoods, and Wat Tylers, were my Saxon ancestors," thought he. "Who shall so balance effects and causes, as to decide what portion of my present freedom sprung from their seemingly defeated efforts? Was the place I saw to-night, in such wild and fearful beauty, like the haunts of the *Saxon* Robin Hoods? Was not the spirit that gleamed forth there as brave as theirs? And who shall calculate what even such hopeless endeavors may do for the future freedom of their race?"

These cogitations did not, so far as I ever heard, lead to the emancipation of his bondmen? but they did prevent his revealing a secret, which would have brought hundreds to an immediate and violent death. After a painful conflict between contending feelings and duties, he contented himself with advising the magistrates to forbid all meetings whatsoever among the colored people, until the war was ended.

He visited Boston several years after, and told the story to a gentleman, who often repeated it in the circle of his friends. In brief outline, it reached my ears. I have told it truly, with some filling up by imagination, some additional garniture of language, and the adoption of fictitious names, because I have forgotten the real ones.

Mental and Physical Labor.—Man cannot rise to his destined station in the [illegible] of existence, till he conforms in *every respect* [illegible] he physiological law of his body—till free scope is given for the development and exercise of *all* the faculties and capacities with which he is endowed. He can be a man, the image of his Creator, in no other way. But many obstacles now stand in the way of those who are striving to attain the "stature of perfect men," which must be removed. For a bare subsistence they are compelled to perform an undue amount of bodily labor, which debilitates the system, and unfits the mind for that vigorous action of which it is a capable under a proper and healthy exercise of all the powers; while the rich are rioting in sensual luxury and extravagance on the fruits of their toil. That one man should be rich and another poor—that one should devote all his time to the cultivation and exercise of his mental faculties, and another toil at incessant bodily labor, is contrary to the moral and physical laws of our nature; and those who sanction and uphold such a state of society, do but set at nought the decrees of Omnipotence. *All* should perform a due proportion of bodily labor—*all* should cultivate and develope their moral and intellectual powers. None should possess more of this world than is requisite to supply their own physical wants—all should possess a sufficiency for this—then would none be poor, and all would have ample time for every high and noble pusuit. But men seem now to have forgotten that they are men, and make the accumulation of money by trading and speculating, and the gratification of their perverted animal appetites and propensities, the chief objects of their existence, thus burying and crushing the soul, for time and eternity. The legitimate effect of this state of society is witnessed on every hand, in the misery and degradation, the infirmity and suffering, and premature decay and death of the race.—*Health Journal.*

Thirst for Wealth.—Our present civilization is characterized and tainted by a devouring greediness of wealth; and a cause which asserts right against wealth, must stir up bitter opposition, especially in cities where this divinity is most adored. The passion for gain is every where sapping pure and generous feeling, and every where raises up bitter foes against every reform which may threaten to turn aside a stream of wealth. I sometimes feel as if a great social revolution were necessary to break up our present mercenary civilization, in order that Christianity, now repelled by almost universal worldliness, may come into new contact with the soul, and may reconstruct society after its own pure and disinterested principles.—*Doct. Channing.*

NOTICES.

SINGING SCHOOLS.

Mr. Wm. C. Webster would respectfully announce, that he will open a School for the study and practice of Sacred Music, in the Hall corner of Broadway and Houston st., (entrance to which is No. 603 Broadway,) on THURSDAY EVENING, the 19th instant, at 7 o'clock.

A Juvenile Singing School, for children of both sexes, from 6 to 15 years of age, will be commenced on SATURDAY AFTERNOON, the 21st inst., at half past three o'clock, at the same place. The Pestalozzian system is made the basis of instruction in these schools.

Terms to the above schools—the adult, for gentlemen, $3; for ladies, $2 per course of 18 lessons. The Juvenile School, $2 per scholar for 24 lessons.

Tickets of admission to the above schools may be obtained at the Book stores of Gould, Newman & Saxton, corner of Nassau and Fulton streets, John P. Haven, Broadway, and of Mr. W. at his Hall, on the evenings and afternoons of school.

Refer to Rev. J. O. Choules, 502 Broome st.
Rev. La Roy Sunderland, Editor of [the Watchman
L. Eames, Esq., 83 Hicks st. Brooklyn, N.Y.
N. Southard, Editor Youth's Cabinet.
G. H. Andrews, Courier & Enq. Office.

SECOND APPEAL TO THE PUBLIC ON BEHALF OF THE AFRICANS TAKEN IN THE AMISTAD

The time has now arrived when new and heavy expenses are to be incurred for the protection and deliverance of the thirty-six surviving Africans who are still in the custody of our government, awaiting the final decision of the Supreme Court of the United States. Several hundreds of dollars are still due for the expenses of imprisoning them daily for upward of fifteen months, and eminent counsel will be engaged as soon as the means are furnished, to conduct their defence, at Washington City, next January. If any one doubts the extremity of the peril in which these Africans are placed, let him read the Congressional document containing the correspondence between the Secretary of State and the Spanish Minister.

Shall these hapless sons of Africa, for want of farther aid, and able professional defenders, be surrendered to the Spanish Minister, who claims them "not as slaves but as assassins!" Will not the generous men and women who have already contributed to afford instruction and legal protection to these interesting strangers, again open their hands for their relief—and will not those who have not yet contributed for these noble purposes, forward their donations, which are needed more than ever at this juncture! Donors can designate in what way their benefactions shall be appropriated—whether for education or general purposes. Such sums as may be contributed for the former purpose will be handed to the committee at New Haven, Rev. L. Bacon, Rev. H. G. Ludlow, and Amos Townsend, Jr. Esq., and other donations will be appropriated by the undersigned according to their best judgment. All donations will be acknowledged in the American and Foreign Anti-Slavery Reporter, and a copy sent to each donor. The disbursements will also be published. Money can be sent to Samuel D. Hastings, Esq., No 20 Commerce street, Philadelphia; to Rev. A. A. Phelps, No 36 Washington street, Boston; or to Lewis Tappan, 122 Pearl street, and 131 Nassau street, New-York.

S. S. Jocelyn,
Joshua Leavitt, } *Committee.*
Lewis Tappan,

A Rich New Year's Present.

YOUTH'S CABINET.

For Families and Sunday Schools, weekly, at $1 per year, in advance.

The Fourth Volume of this well known and highly approved Juvenile paper commences the first week in January, 1841, edited by N. Southard. It is made up of choice Narratives, original and select, pleasing Moral and Religious, Literary and Scientific Instruction, a variety of Useful Information, Juvenile Poetry, Anecdotes, &c., all designed to promote the best good of the young. It inculcates impartial Benevolence, Temperance, and all other Christian Virtues.

It is neatly printed on half a royal sheet, and each number contains one or more engravings. It has been highly recommended by one hundred editors and many parents and teachers, in notices and letters like the following:

From a Mother in Springfield, Mass.

"My little girl is delighted with the Cabinet. She can scarcely wait for the week to come round; and when the little welcome messenger arrives, her work or play is laid aside, to have a feast, as she calls it, with the welcome guest. She is willing to make any sacrifice rather than give up her paper."

From a Clergyman in Central New-York.

"My little daughter 8 years old, is very much delighted with your paper; and indeed, I read it myself with great interest."

We would refer those who wish for a neat, appropriate paper for their children, to the Youth's Cabinet, which they will find all they could desire in such a publication.—*Green Mountain Emporium.*

We hope all the young who can afford it, will have the opportunity of reading the Youth's Cabinet.—*N. H Bap. Register.*

We must say, that it is decidedly the most interesting youth's paper we have seen.—*N. Y. Weekly Messenger.*

Mr. Southard, its editor, has a happy faculty to convey instruction in an interesting manner, so as to leave a strong impression upon the minds of his juvenile readers. Its moral influence is decidedly good. If any family of children should unite and send one dollar, post paid, they will never be sorry that they had paid out their money for so good a paper.—*Oberlin Evangelist.*

Orders should be addressed, (post paid,) to the editor at No. 9, Spruce street, New-York, or 25 Cornhill, Boston.

Dec. 10, 1840. 6w

FRIENDS' INTELLIGENCER.

For sale by Isaac T. Hopper, 143 Nassau Street.

The Friends' Intelligencer, &c., containing 769 pages large octavo—price $1 50. It contains much interesting original and selected matter, well worth the attention of the members of the Society of Friends, as well as the public generally.

Bound up in the volume will be found, "Brief Remarks on some of the charges recently made against the early writers of the Society of Friends, by George Harrison, New Castle, England." The following short extract will shew, in some measure, the character of the work, viz:

"The working of this subtil spirit, which has got abroad, —this old accuser of the brethren, has been very insidious; it has been at work for many years, but durst not avow its real object and character. It pretended it was attacking Hicksism, but it was easy to see, long ago, that genuine Quakerism was meant. It is now throwing off the mask, and shewing itself in its true colors."

"The Destruction of Jerusalem, an absolute and irresistible proof of the Divine origin of Christianity; including a Narrative of the calamities which befel the Jews, so far as they tend to verify our Lord's predictions relative to that event: with a description of the City and Temple." This work is deeply interesting to Christians of all denominations.

"The history of the life of Thomas Ellwood, or an account of his birth, education, &c, with divers observations on his life and manners when a youth; and how he came to be convinced of the truth; with his many sufferings and services for the same. Also, several other remarkable passages and occurrences. Written by his own hand. To which is added, a supplement," by J. W.

It can hardly be necessary to inform any member of the Society of Friends of the merits of this work. It has gone through four editions, and is among the most interesting of Friends' journals.

This latter work can be had separately—price 50 cents.

Right and Wrong in the Anti-Slavery Societies.

Only, the nations shall be great and free!
——by the soul
Wordsworth.

The Seventh Annual Report of the Boston Female Anti-Slavery Society, presented October 14, 1840. For sale at the anti-slavery office, 143 Nassau st. Price, 12½ cents single.

This work ought to be in the hands of every abolitionist.

The following selection from it is the purest gold, and beautifully wrought out

"The anti-slavery societies have not yet done their work. When, in the heat of political excitement, amid which the favorers of the cause, a few years hence, will be engaged; when, in the conflict of a northern and southern party, yet to spring out of this question, *compensation—partial emancipation—intermediate arrangements—delay*, become the rallying words of the opposition—then let the slave rejoice if the anti-slavery societies exist, to urge up to the mark a partially regenerated people, who, though *favorers* of the cause of freedom, will not deserve to be called its friends; for they will need constant and persevering rebuke, entreaty, warning, to prevent their making shipwreck of the cause. Not by numbers, but by laborious and energetic fidelity, will the work be wrought out. 'Not by might nor by power, but by *my Spirit*, saith the Lord of hosts!'"

Nov. 19, 1840

Just Published,

"The Envoy, From Free hearts to the Free."

A collection of original pieces in poetry and prose, published by the Pawtucket Juvenile Emancipation Society, for the benefit of its funds.

This little volume is confidently recommended to the patronage of the public, as it is believed that it will be found to possess merit independent of the object which has called it forth. Many writers have contributed to the pages of the annual, presenting thereby a pleasing variety in style and sentiment; yet agreeing in these grand and fundamental points, the universal brotherhood of *man*, and the abolition of *all* slavery.

For sale at 143 Nassau street—25 Cornhill, Boston—the Anti-Slavery Office, Providence, and at J. M'Intyre's, Pawtucket, R. I. Price 42 cts.

New York, November 19, 1840.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton laps, fine linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding. Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C. WISE.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

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3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a disagreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all this can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

ANTI-SLAVERY ALMANAC FOR 1841.

This Almanac is filled with a great amount of original and interesting matter, from the pen of Theodore D. Weld. It is not only calculated to awaken a new and lively interest among Freedom's warmest friends, but admirably adapted to make new converts to the anti-slavery cause, as most of the popular objections to immediate and unconditional emancipation are considered in the author's clear, logical, and caustic style. Let there be no delay in procuring a copy; and when it is purchased, don't throw it aside, to be used only to ascertain the time of the sun's rising and setting, but at once read it through attentively. When you have done this, you will feel like co-operating with a few friends to put a copy into every family in your respective towns.—*Liberator*

☞ Price $30 per 1000. 6 cents single. To be had at all the Depositories

Information Wanted.—Of Edward Powell, and Catharine Crumwell, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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